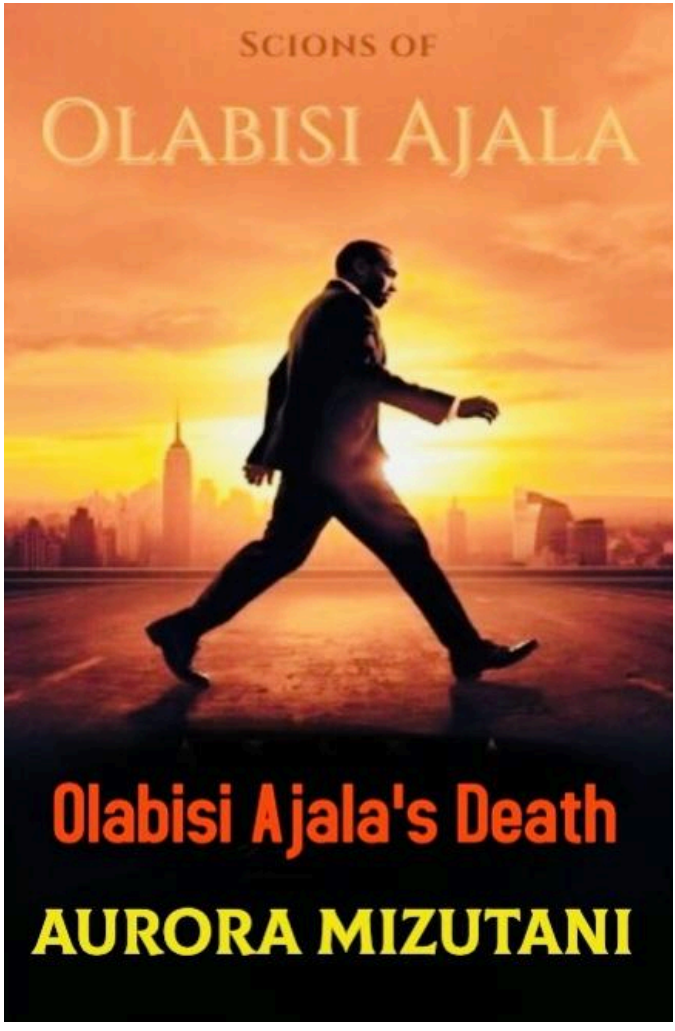
SCIONS OF
OLABISI AJALA
Olabisi Ajala's Death
AURORA MIZUTANI

Scions of Olabisi Ajala

Olabisi Ajala's Death

AURORA MIZUTANI

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The publisher and the author do not offer any assurance regarding the accuracy of the information presented in this book.

It is recommended that readers conduct their own research and exercise caution when forming opinions based on the content provided.

Discretion is advised.

Dedication

To my father

Moshood Adisa Olabisi Ajala

Disclaimer

IMPORTANT NOTICE

Please be aware that the report at hand on Olabisi Ajala's family tree and his descendants is a work in progress.

It will be revised and enhanced with updates and improvements as new information becomes available.

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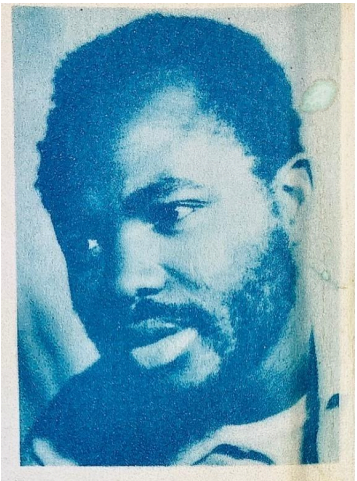
INTRODUCTION



About the Author

OLABISI AJALA

was born in Ghana of Nigerian parents and has now taken Nigerian nationality. Although born into the Moslem faith, he was brought up as a Christian but now declares himself to be a firm believer in Paganism, the religion of his soil and Fatherland.

After leaving Nigeria, he went to America and wrote for a negro paper in Chicago, and at the same time studied there at Roosevelt University. He usually sleeps all day and writes at night. Since leaving America, Ajala has travelled all over the world and is now living in Australia and is married to a white Australian girl. He does not believe that the salvation of Africa lies in Communism or the American version of democracy: he considers that Socialism may be the right answer.

Introduction

My father, Olabisi Ajala, is often labeled as the twenty-fifth child in a polygamous family; however, accounts from witnesses, including my mother, indicate that this claim may be exaggerated.

In this article, we will explore the genuine experiences of Olabisi Ajala and trace his family heritage.

This examination will provide a brief overview of Yoruba history, culture, traditions, art, and customs, as documented by various sources.

Additionally, we will share short narratives from different cultures that emphasize the legendary qualities associated with the Seventh Child of the Seventh Son.

This investigation will enhance our understanding of the traits linked to this figure, enabling us to draw

meaningful connections to Olabisi Ajala and his descendants.

Lastly, we will recount the actual events surrounding Olabisi Ajala's death, as described by some of the first responders who were there, along with more stories from his life.

OVERVIEW

This publication will explore the life and lineage of Olabisi Ajala, exploring his background and the legendary traits associated with the Seven Child of the Seventh Son. It aims to draw parallels between Ajala and this archetype, enhancing understanding of his character and accomplishments.

There is a discrepancy regarding the number of Olabisi Ajala's siblings, with family claims stating he had 17, including notable figures like Alhaja Osenatu Akanke Ojikutu and Rafiu Olayinka Ajala, while some online sources suggest he had around 25. The exact year of his birth is also debated, with family records indicating 1927 and Wikipedia listing 1934.

The essay will investigate whether Olabisi Ajala fits the profile of a seventh child by examining his personality traits and achievements typically associated with this

position. It will reflect on his life experiences to assess his potential as the seventh child, despite the lack of verified records.

The primary inquiry centers on the authenticity of Olabisi Ajala being the seventh child, relying on a family tree sourced from MyHeritage. This tree offers a basic outline of a lineage that may extend over centuries, although the reliability of accounts from contemporaries has diminished over time.

Looking ahead, it is anticipated that more individuals may emerge claiming lineage to Olabisi Ajala from various parts of the world. The family tree presented is currently the only known documentation, and it remains uncertain if any individuals listed have undergone DNA testing to confirm their connections, aside from Aurora Mizutani, formerly known as Dupelola Osaretin Ajala.

Olabisi Ajala's notable achievements have generated significant interest in the Ajala family among those passionate about African history. The publication encourages further investigation into the uncertain details surrounding his birthdate and family lineage.

PREFACE

Preface

According to legend, the seventh child is believed to be endowed with good fortune and extraordinary powers.

The number seven is frequently seen as mystical, with traditional tales indicating that the seventh son possesses exceptional traits like courage and determination.

It's worth mentioning that the seventh child of a seventh son or daughter doesn't have to come from the same parents.

Different mothers or fathers can contribute to the birth of the seventh child.

However, this child will still be considered the seventh offspring of their parent, provided that parent is a seventh son or daughter.

In both Europe and the United States, there exists a deep-rooted belief that a seventh son possesses unique luck or exceptional abilities.

This notion is echoed in various African and ancient mythologies as well.

But how uncommon is it to have a seventh son?

The likelihood is estimated to be around 1 in 128.

When examining a family, the odds of having seven or more children represent just one favorable outcome among 128 possible scenarios.

Notice

While the stories that follow are based on true events, the names of the individuals involved, except for my father's name, Olabisi Ajala, and my mother's name, Lucy, have been altered to safeguard their identities.

CHAPTER ONE

Olabisi Ajala's Lineage

Olabisi Ajala

Olabisi Ajala 1960's

Olabisi Ajala, born in Ghana to Nigerian parents, identifies as a pagan despite his early upbringing in Islam.

His biography, "An African Abroad," details his journey from Nigeria to America, where he worked as a writer and studied at Roosevelt University, often writing at night after sleeping during the day.

Ajala's travels extended globally, including a period in Australia where he married an Australian woman.

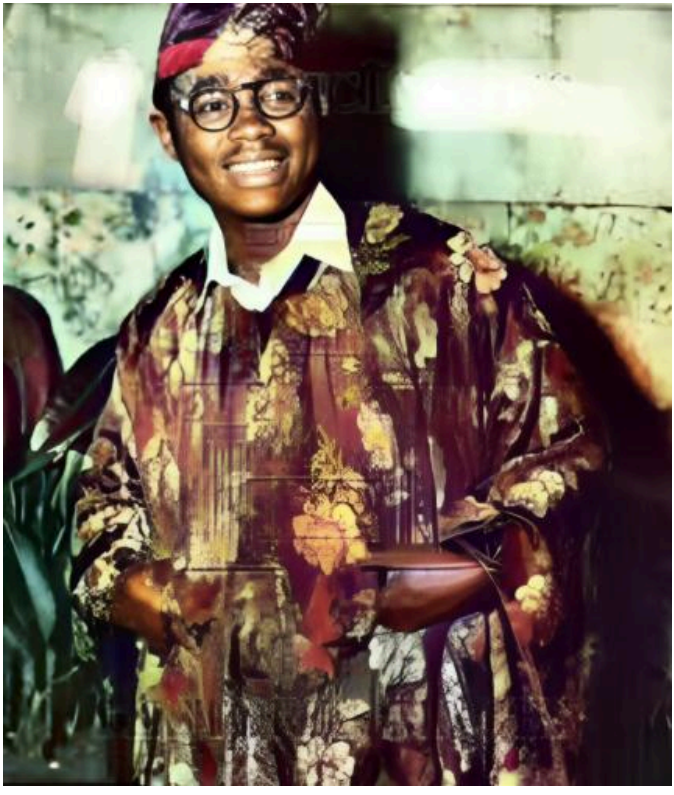
He held unconventional views on Africa's future, rejecting both Communism and American democracy in favor of socialism.

The article by Olaoluwa examines Ajala's concept of solo "guerrilla" border crossing, as presented in his work. It challenges traditional ideas of geography and power, focusing on the experiences of individuals who

navigate borders outside established norms. This exploration highlights the fluidity of identity and belonging, contributing to the broader discourse on migration and the socio-political factors influencing it.

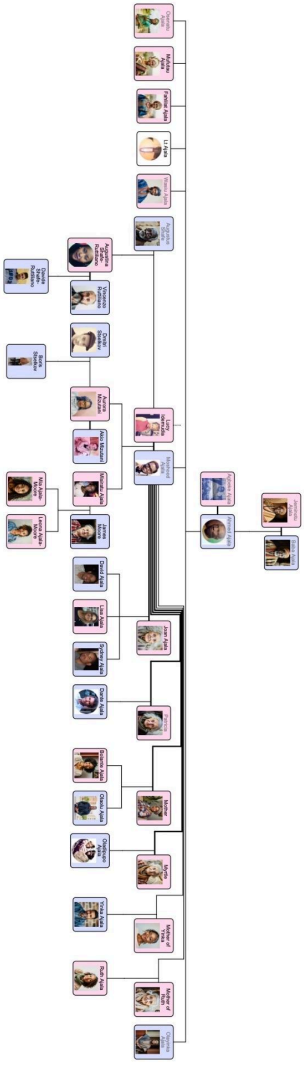
Additionally, Ajala's narrative ties into the myth of the Seventh Child, linking his pagan beliefs to the cultural significance of this myth.

Olabisi Ajala



Olabisi Ajala is the father of Aurora Mizutani, the seventh child of Olabisi Ajala, photo taken in the 1950's.

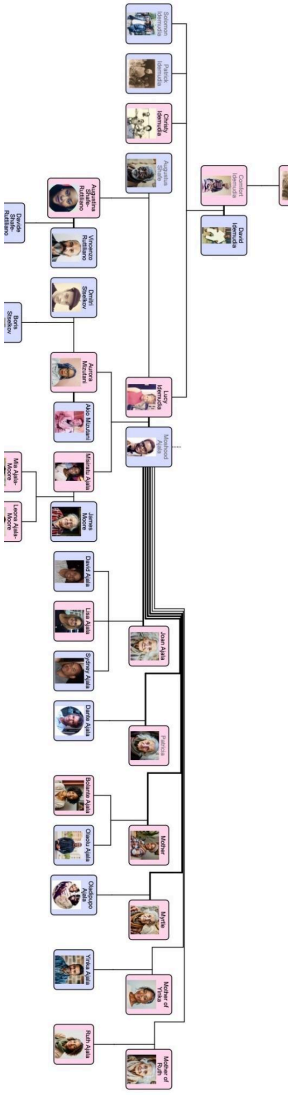
Ajala Family Tree



Lucy Idemudia

Lucy Idemudia is the mother of Aurora Mizutani, the seventh child of Olabisi Ajala, photo taken in the 1960's.

Idemudia Family Tree



Olabisi Ajala's Parents & Grandparents

The birth and death dates of the individuals mentioned are not officially verified.

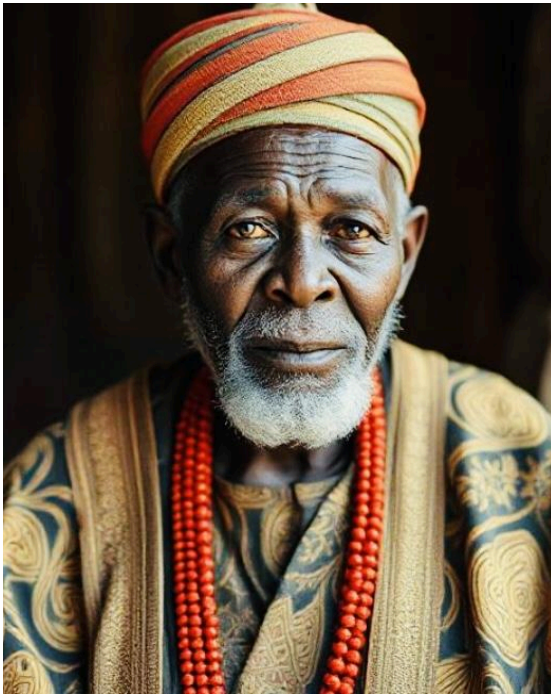
Alhaja Jeminotu Ajoke Ajala

Olabisi Ajala's paternal grandmother, who was the wife of Alhaji Bakare Ajala, was Alhaja Jeminotu Ajoke Ajala (1868-Jan 10, 1924).

Person's likeness. Not the real woman.

Alhaji Bakare Ajala

Olabisi Ajala's paternal grandfather, Alhaji Bakare Ajala (passed away on May 17, 1926), also known as Baba Olobi.



Person's likeness. Not the real man.

Alhaji Ahmed Rufai Ajala

Olabisi Ajala's father was Alhaji Ahmed Rufai Ajala (1890-Oct 13, 1964), whose father (Olabisi Ajala's paternal grandfather) was Alhaji Bakare Ajala (passed away on May 17, 1926), also known as Baba Olobi.

Olabisi Ajala's father, Alhaji Ahmed Rufai Ajala, (1890-Oct 13, 1964).

Alhaja Agbeke Jeminat Ajala

Olabisi Ajala's mother was Alhaja Agbeke Jeminat Ajala (1890-Mar 1, 1993), who was allegedly the first wife of Alhaji Ahmed Rufai Ajala.

Olabisi Ajala's mother, Alhaja Agbeke Jeminat Ajala (1890-Mar 1, 1993).

It is unclear exactly when Olabisi Ajala was born as there is a discrepancy between the birth date recorded by his family (1927) and the one listed on Wikipedia (1934).

It is not possible to confirm if Olabisi Ajala was the seventh child without a valid birth certificate.

Olabisi Ajala's Siblings

Some sources suggest that Raufu Ajala was the seventh son, but due to a lack of information, his birthdate has not been confirmed.

Currently, there may be around twenty-four siblings of Olabisi Ajala whose birth dates cannot be officially verified, making it challenging to create an accurate record.

These siblings include:

Alhaja Osenatu Akanke Ojikuntu

Ajala Family 1st Daughter

Alhaja Osenatu Akanke Ojikuntu (1921), birthdate unconfirmed.

Person's likeness. Not the real woman.

Alhaja Mufutau Adeniji

Ajala Family 2nd Daughter

Alhaja Mufutau Adeniji — allegedly the second-born Ajala (1924 – September 27, 1997), birthdate unconfirmed.

Person's likeness. Not the real woman.

Fahlilat Ajala

Ajala Family 3rd Daughter

Fahlilat Ajala — allegedly the third-born Ajala (1925), birthdate unconfirmed.

Person's likeness. Not the real woman.

Alhaji Lt Colonel Abdul Rafiu Olayinka Ajala

Ajala Family 4th Son

Alhaji Lt Colonel Abdul Rafiu Olayinka Ajala (April 28 1926 - November 23, 2016).

Alhaji Lt Colonel Abdul Rafiu Olayinka Ajala (April 28, 1926 - November 23, 2016).

Wasiu Ajala

Ajala Family 5th Son

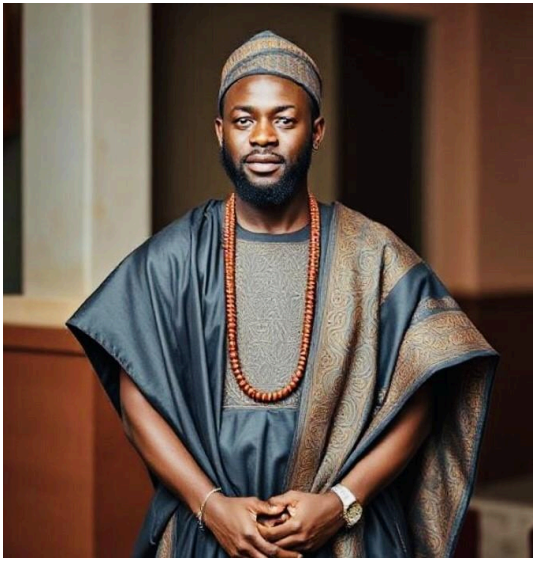
Wasiu Ajala — allegedly the sixth-born Ajala (1927 – Jan 28, 1998), birthdate unconfirmed.

Person's likeness. Not the real man.

Raufu Olayinka Ajala

Ajala Family 6th Son

Raufu Olayinka Ajala is another potential contender for the title of the seventh-born Ajala, although his birthdate remains unverified.



Person's likeness. Not the real man.

Olabisi Moshood Adisa Ajala

Ajala Family 7th Son

Olabisi Moshood Adisa Ajala (April 26, 1927? or April 3, 1934? – Feb 2, 1999).

Olabisi Moshood Adisa Ajala (April 26, 1929? or April 3, 1934? – Feb 2, 1999).

It is likely that the birth dates of Ajala family members born prior to 1950 may not be completely reliable, likely due to the loss of records in the early 1900s and the absence of birth certificates.

CHAPTER TWO

Olabisi Ajala's Children

Olabisi Ajala's Children in Chronological Order

The children of Olabisi Ajala, both alleged and confirmed, are listed chronologically according to their birth dates.

Oladipupo Andre Ajala

Olabisi Ajala's 1st Son

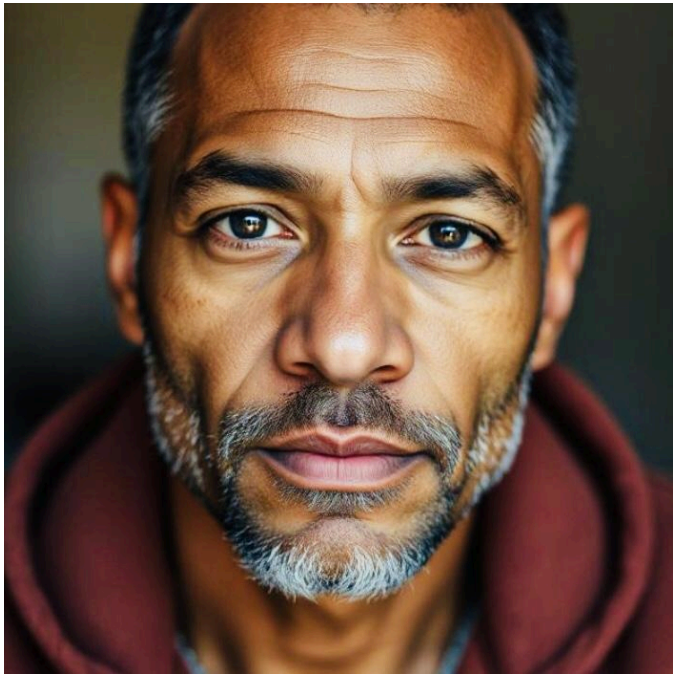
Oladipupo Andre Ajala (1953) - Present location unconfirmed.

Oladipupo Andre Ajala (1953), with father Olabisi Ajala.

Dante Kasim Ajala

Olabisi Ajala's 2nd Son

Dante Kasim Ajala (24th May 1957) – Australia .



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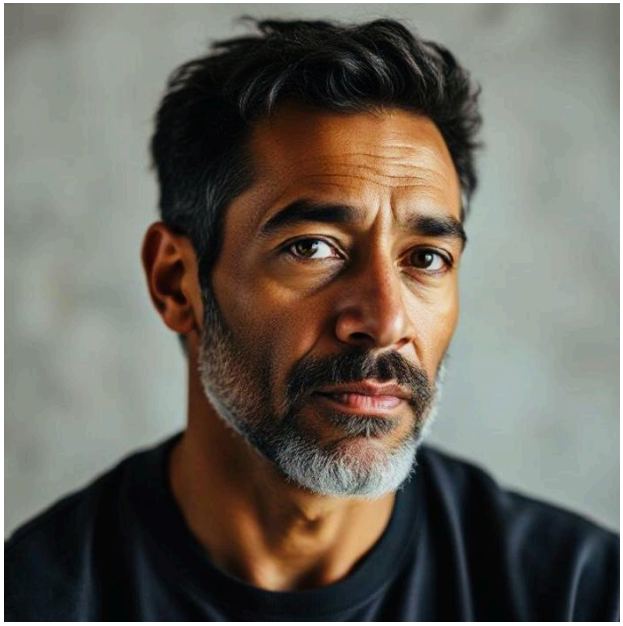
David Olafemi Ismael Ajala

Olabisi Ajala's 3rd Son

David Olafemi Ismael Ajala (31st July 1963) – Australia.



Person's likeness. Not the real man.

Lisa Abimbola Fatimat Oglecevac

Olabisi Ajala's 4th Daughter

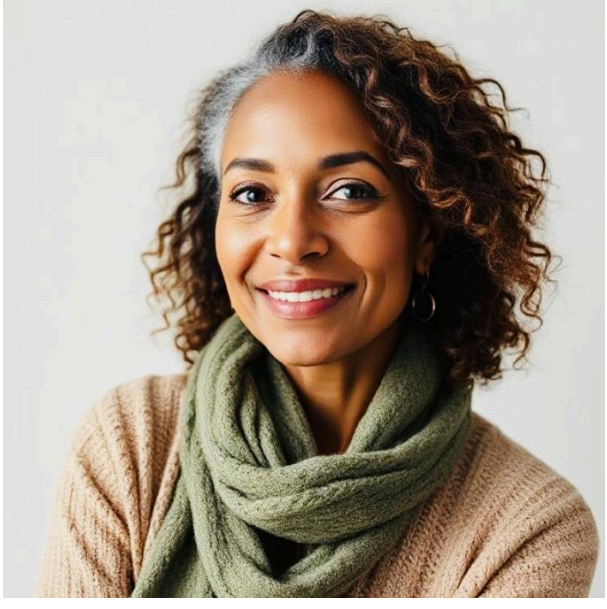
Lisa Abimbola Fatimat Oglecevac (10th February 1966) - Australia .

Person's likeness. Not the real woman.

Ruth Smith-Olabisi Shoroye

Olabisi Ajala's 5th Daughter

Ruth Smith-Olabisi Shoroye (25th April 1969) - Present location unconfirmed.



Person's likeness. Not the real woman.

Sydney Olayinka Adegun Ajala

Olabisi Ajala's 6th Son

Sydney Olayinka Adegun Ajala (6th August 1970) – Australia .

Person's likeness. Not the real man.

Aurora Mizutani,

(born Dupelola O Ajala)

Olabisi Ajala's 7th Daughter

Aurora Mizutani, (born Dupelola O Ajala) – (11th October 1975) – Japan.

DNA VERIFIED in 2018 .

SUNDAY
concord
TRUTH IS CONSTANT
VOL. 10 ★★ NO.414 MAY 21, 1989 SHAWAL 16, 1409 A.H. ONE NAIRA

ABUJA IN THE WEEK PAST
All set for ADB, ADF conference

OLABISI AJALA'S DAUGHTER KIDNAPPED

daughter of Mr. Olabisi Ajala, the man who pioneered globe-trotting on motorbikes by Nigerians in 1957, has been kidnapped in Bologna, Italy.

Miss Dupelola Osarerin Ajala was reportedly abducted near her home while returning from school about three and a half weeks ago.

Neighbours who witnessed the daylight incident said the kidnappers who came in a car first stopped to offer Dupe some ice cream which she rejected.

But as she continued her walk home the men came down and bundled her into their vehicle and roared away at full speed.

She has not been seen since.

Dupe who was born on October 11, 1975 in Lagos, by Mr. Ajala's former Benin city born wife, Lucy Idemudia, left Nigeria about 11 years ago with her mum, a half sister Shola Augustina Augustina (now 16) and a full blooded younger sibling Murat Abiodun Ajala (11 years) to live in Bologna.

They naturalised as Italians in 1981.

Since the disappearance of Dupe, the police in Bologna have taken her two sisters into protective custody.

But they are yet to begin a search for the missing girl.

In a telephone interview with Mr. Ajala, the distraught mother revealed said the police told her they would not look for the girl until they saw her father and incontrovertible that she was not with him.

As a result, 34 year-old Mr. Ajala left Lagos for Rome last Friday night on the first leg of his journey to Bologna.

Mr. Ajala said he last saw his missing daughter, his ex-wife and her other children about three years ago when he paid them a visit in Bologna.

See full story on Page 15

CHECK OUT

- Why did the jailed NEPA men withdraw their appeal from the Special tribunal last Tuesday? The interview we had with the NLC president two weeks ago which is published today in the 3rd Republic Forum on page 5 gives the clue to their unexpected action.

PAGE 5

AS is done by some newspapers abroad, the Sunday Concord is today introducing a new concept into Nigerian journalism.

Henceforth our cartoon of the week will be on a story in that particular edition of our paper instead of being based on a stale report carried by newspapers days or weeks before.

See Page 7 for the debut.

HERE COMES OBA TEJUOSO

CORONATION: Akpeluwa Tejuoso, being crowned by Chief Oluyide, the Baraasa of Orile-Oko

See full story on Page 15

● BELEAGUERED: Ola Kazim

Record producers crisis:

I now fear for my life

- Ola Kazim

THE managing director of Mai Mokson Trading Company, the firm that markets King Sunny Ade's albums and cassettes, has cried out that his life is being threatened by professional colleagues.

This is sequel to what he calls his steadfast opposition to their decision to raise the price of long playing gramophone records to N30 and that of recorded cassettes to N22.

Mr M. Ola Kazim said he has decided to come out in public now because of the warning he received from people recently that the boss of a recording and marketing firm in Lagos was inciting his staff against him.

The Mai Mokson, chief executive said he was told that the colleague alerted his workers that retrenchment was looming them in the face and they should hold him responsible for their plight because of his refusal to join other record producers and marketers in selling albums and cassettes at common prices.

Mr. Kazim told the Sunday Concord the managing director of the rival company informed his employees that his action in selling the albums and cassettes of his artistes at N17.50 Kobo and N10 respectively had encouraged retailers to refuse to buy at the prices fixed by the executives of other record producing companies.

According to Mr. Kazim, prior to his colleague's inciting pronouncements he had been informed that at a meeting of the producers and marketers of records which he was unable to attend on April 19, some members had said it was time they dealt with him once and for all.

"They can't take me to court over this matter, so what other interpretation can one give to such a statement than a plan to attack my person or my property," Mr Kazim said.

The Mai Mokson boss revealed that his colleagues had been pressing him since last October to agree to the hiked of the prices of records and cassettes to N30 and N22 respectively. But he had always told them that such ar-

Continued on Page 1

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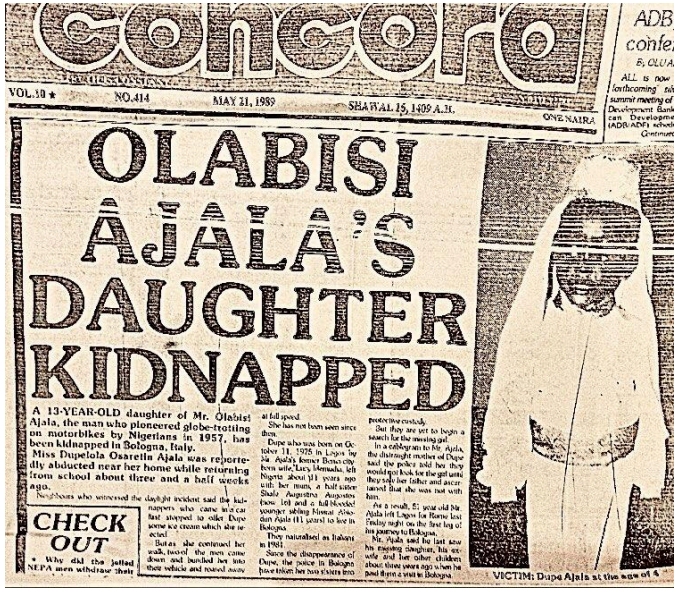
Nigerian Concord Newspaper, 1989



concord

VOL.10 ★ NO.414 MAY 21, 1989 SHAWAL 15, 1409 A.H. ONE NAIRA

OLABISI AJALA'S DAUGHTER KIDNAPPED

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Miss Dupelola Osaretin Ajala was reportedly abducted near her home while returning from school about three and a half weeks ago.

Neighbours who witnessed the daylight incident said the kidnappers who came in a car fast stopped to offer Dupe some ice cream which she rejected.

But as she continued her walk, two of the men came down and bundled her into their vehicle and roared away at full speed.

She has not been seen since then.

Dupe who was born on October 11, 1975 in Lagos by Mr. Ajala's former Benin city-born wife, Lucy Mensaka, left Nigeria about 11 years ago with her mum, a half sister Shala Augustina Augustus (now 16) and a full-blooded younger sibling Mirzat Alwadan Ajala (11 years) to live in Bologna.

They naturalised as Italians in 1981.

Since the disappearance of Dupe, the police in Bologna have taken her two sisters into protective custody.

But they are yet to begin a search for the missing girl.

In a cablegram to Mr. Ajala, the distraught mother of Dupe said the police told her they would not look for the girl until they sold her father and ascertained that she was not with him.

As a result, 51 year old Mr. Ajala left Lagos for Rome last Friday night on the first leg of his journey to Bologna.

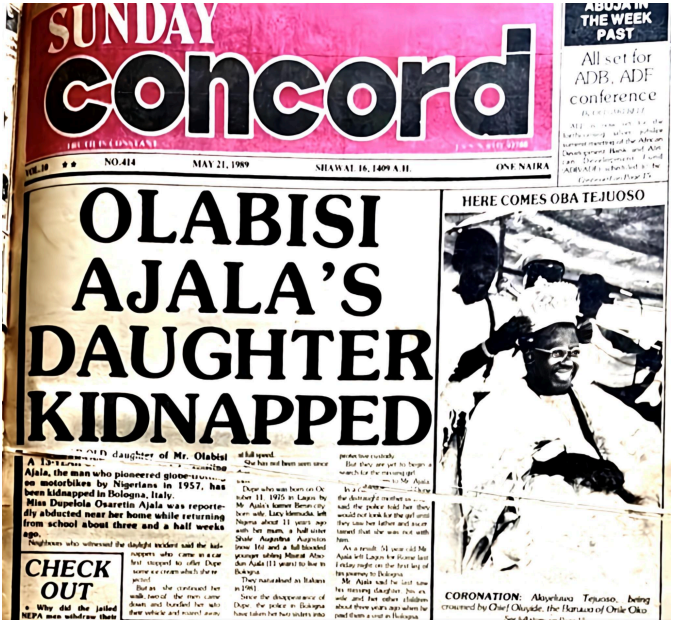
Mr. Ajala said he last saw his missing daughter, his ex-wife and her other children about three years ago when he paid them a visit in Bologna.

CHECK OUT

★ Why did the jailed NEPA men withdraw their

VICTIM: Dupe Ajala at the age of 4

Nigerian Concord Newspaper, 1989



SUNDAY concord

VOL.10 ★★ NO.414 MAY 21, 1989 SHAWAL 16, 1409 A.H. ONE NAIRA

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CHECK OUT

• Why did the jailed NEPA men withdraw their [illegible]

HERE COMES OBA TEJUOSO

CORONATION: Akayeluwa Tejuoso, being crowned by Chief Oluyide, the Baruwa of Onile Oko

Nigerian Sunday Concord Newspaper, 1989

The Scions of Olabisi Ajala

US BOUND: Sunday

Deputy editor leaves for USA

The Sunday Concord's Deputy Editor, Mr. Chatfadhan Bisma left for Washington DC last Friday to take part in a six-month fellowship programme by the Allied Friendly Foundation.

Bisma is one of the eleven journalists from around the world taking part in the programme. While in the US, he will visit major American media organisations and institutions in clothing the White House, the State Department and the Pentagon. He will also visit the offices of the Centre for Foreign Journalists in Reston, Virginia.

Bisma will spend the greater part of his stay in USA, working with a highly respected USA newspaper, The Baltimore Sun, in Maryland.

All the Allied Friendly Fellows are also expected to take part in workshops taking place in various parts of US and in Ontario, Canada.

The fellows will spend the last week of the programme in New York, evaluating their experiences, attending seminars, and participating in cultural activities.

Mr. Bisma is expected back in December.

Touts reign supreme at US embassy

By FOLUSO ADEHAYO

TOUTS have found a means of earning healthy daily incomes at the United States embassy in Lagos by fleeting disparate Nigerians seeking visa.

They quote up from about 11 gun to the evening to obtain tickets from visa officials first thing in the morning.

They place on the queue to then sell to the highest bidder when the visa section opens for business later in the day. Prices range from N20 to N150.

The earlier has been given additional boost by new hurdles which the embassy has introduced for visa applicants.

All documents presented in the quest for visa to new parts, tidingly examined as a routing measure and this has significantly increased the time spent to deal with each application for visa.

Consequently, the number of applicants attended to daily has considerably decreased and this, in turn, has made competition for place on the daily queue outside the embassy more fierce than ever.

It is a shame that all Nigerians are getting black out treatment when it is not a need for legal applicants.' Mr. David Lambert, an official at the embassy told the Sunday Concord.

On the presence of touts at the embassy premises, Mr. Lambert said there was nothing his office could do to halt the trend.

"This practice is not illegal. We do not have any authority over those outside the premises," he concluded.

He explained that new hourlies measures were adopted in screening Nigerians visa applicants because criminal-minded Nigerians have grabbed a huge chunk of the drug trade in the United States.

He maintained that the Yankees felt obliged to take extra care in choosing whom to issue visa because of this factor.

He said in the past year the human dissolution in the US through Nigerian problem increased from five per cent to 25 per cent of the total human market.

The former business he went on to hazarise with lots of money made available to petrol and carriers to get falsified documents.

Meanwhile the British High Commission in Lagos has announced that visa fees will be reduced by approximately 8 per cent with effect from tomorrow.

The new rates are Multiple Entry Visa N500, Double Entry Visa, N360, and Single Entry Visa, N240.

The cut was attributed to recent appreciation of the Naira against the pound sterling.

The High Commission pointed out that all UK visa fees, calculated in sterling worldwide, have remained at the same level for over one year.

GUIDED MISSILE

May your road be rough...!

65 year old man murdered

By ADEFORO [illegible]

[illegible]

Ajala's kidnapped daughter found

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The Sunday Concord learnt that she was traced early last week to a hide out in Trieste, a border town between Yugoslavia and Italy by a combined team of Interpol and a search party after more than three weeks.

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Preliminary investigations [illegible] Italy have established [illegible] kidnap was an attempt to [illegible] transaction, believed to [illegible] Dupeleki's mother. Lady [illegible] media and some [illegible] identified twitters.

"The kidnapped is [illegible] old after strike. Certainly [illegible] not a matter of mistaken [illegible] ity. The [illegible] little girl was based on a [illegible] no questions asked and [illegible] ment given. Anyone [illegible] God that she came out [illegible] sound, without any [illegible] Everybody was wonderful [illegible] pecially the Italian [illegible] thorities," Mr. Ajala said [illegible] day.

Dupeleki was born on [illegible] tober 11, 1975 in Lagos to [illegible] Ajala's former wife, Lady [illegible] mudie who hails from [illegible] City, Herald State. She [illegible] Nigeria 12 years ago with [illegible] hemiclean mother and [illegible] lads, Tina and Mamie Ajala.

SAP RIOTS FALL-OUT: -I'll go to court if... – Solarin

By KESTER OLAIFA

UNREPENTANT social critic, Dr. Tai Solarin has threatened court action over the allegations which fuelled the riots that recently rocked some states in the country.

He told Sunday Concord in an interview at his Bernie home that he might be forced to turn to courts "on behalf of 100 million Nigerians" if President Ibrahim Babangida failed to heed Tai's humble advice to clear himself of allegations circulated by rioters during the crisis.

Dr. Solarin maintained that the rebuttal of the allegations by publishers of Library magazine was not enough.

He told the Sunday Concord that when British Premier, Mrs. Margret Thatcher's asked whether Nigerians would like her to name some of the Nigerians who had fat accounts abroad, Hitterpaetad Nigeria's leaders to quickly respond "Yes, madam, go ahead".

Dr. Tai Solarin said the non-acceptance of the British prime minister's challenge could suggest that not many Nigerians could be said to be above board.

On the charges by critics that he was fast becoming irrelevant in his self appointed role as the nation's conscience, because of alleged sterility and inconsistency, Dr. Solarin declared "Let all Nigerians know that I've not retired as a social critic and will never retire as one until death calls".

In the manner of a famous American author, Armand Marmier, who in the prologue to one of his books "Witness to History, said that he had not retired and never hoped to be idle, Dr. Solarin sound to live and die for Nigeria.

Returning to the charges of malpractices made against the President, Dr. Solarin however pledged that he would not wait for a minute to congratulate and apologise to the President and the people of Nigeria a million times over if the president was able to defend himself to the satisfaction of all Nigerians that the allegations contained in the widely circulated leaflets were false.

Nigeria's coastal belt under threat

By FOLUSO ADEHAYO

NIGERIA's entire coastal belt now faces the threat of being submerged by the Atlantic Ocean by the run of the century if the present abuse of the environment is not checked.

Federal Environmental Protection Agency (FEPA) director, Dr. Lasun Akin Ama disclosed that towns like Lagos, Warri, Port Harcourt, Calabar and others in Ogun and Ondo states faced the problem of severe flooding due to changes in global climate patterns.

He explained that the environmental menace of bush burning and forest fires was responsible for the production of "greenhouse" gases such as carbon dioxide resulting in what was generally referred to as "earth warming" responsible for global temperature increases of about two to three degrees celsius.

"This trend, if allowed to continue unabated, would lead to upsurge in sea levels and coastal guard severe flooding in different parts of the country especially the coastal towns," he said.

According to him, atmospheric carbon dioxide concentration has increased by 10 per cent in the past two decades from 316 to 346 parts per million.

FOUND: Dupeleki at 4 [illegible]

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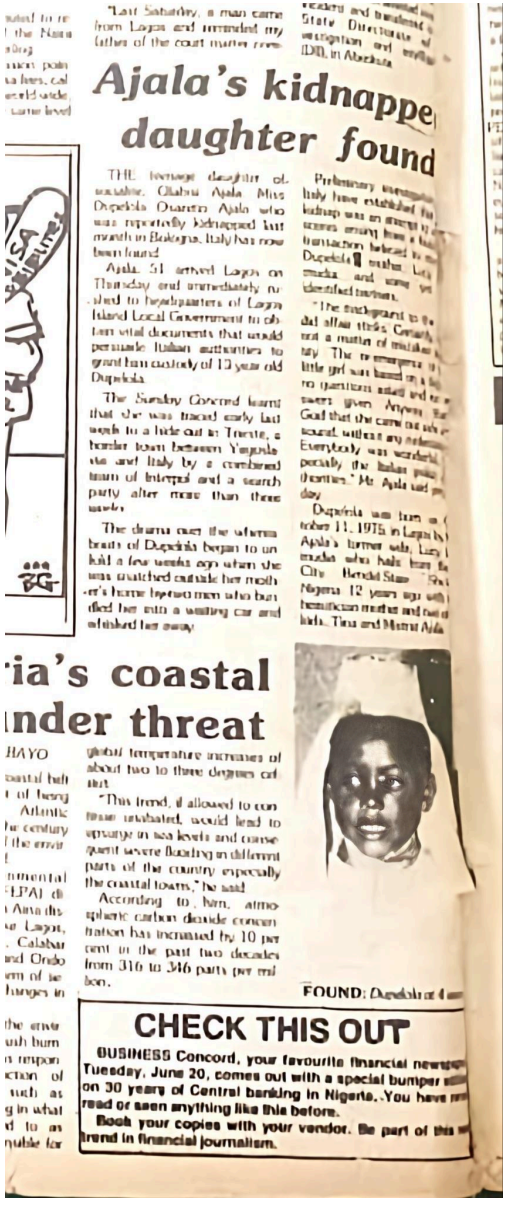
Nigerian Concord Newspaper, 1989



"Last Saturday, a man came from Lagos and reminded my father of the court matter over

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Ajala, 51 arrived Lagos on Thursday and immediately reported to headquarters of Lagos Island Local Government to obtain vital documents that would persuade Italian authorities to grant him custody of 12 year old Dupeikla.

The Sunday Concord learnt that she was traced early last week to a hide out in Trieste, a border town between Yugoslavia and Italy by a combined team of Interpol and a search party after more than three weeks.

The drama over the whereabouts of Dupeikla began to unfold a few weeks ago when she was snatched outside her mother's home by two men who bundled her into a waiting car and whisked her away.

Preliminary investigations have established that the kidnap was an attempt to settle scores arising from a business transaction between Dupeikla's mother, Lola Ajala and some persons identified variously.

"The development to the abduction case is certainly not a matter of mistaken identity. The re-emergence of the little girl was hailed with no questions asked and no answers given. Anyway, thank God that the case is now resolved without any confusion. Everybody was worried especially the Italian police authorities." Mr Ajala said yesterday.

Dupeikla was born on October 11, 1975 in Lagos by Ajala's former wife, Lizzy Imudia who hails from Benin City. Herded Stone "Pete" Nigeria 12 years ago with Jamaican mother and two kids, Tina and Mutrat Ajala.

FOUND: Dupeikla at 4

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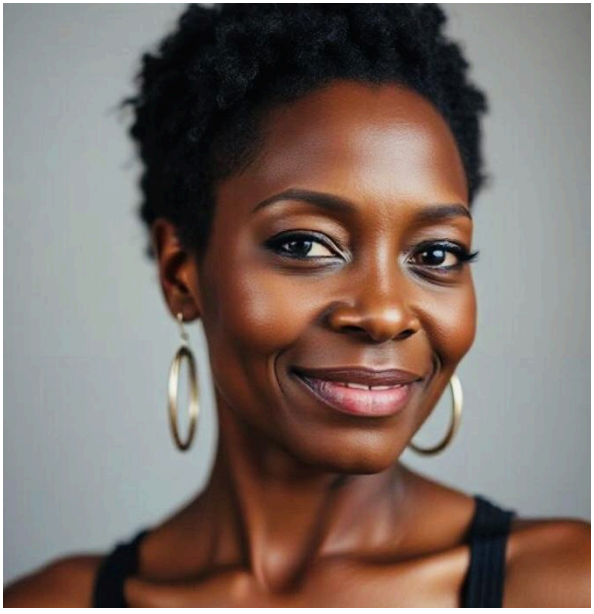
Dupelola Osaretin Ajala, now Aurora Mizutani, (11th October 1975)

Misiratu Obiadum Ajala

Olabisi Ajala's 8th Daughter

Misiratu Obiadum Ajala – (18th December 1977) – London.



Person's likeness. Not the real woman.

Yinka Ajala

Olabisi Ajala's 9th Child

Yinka Ajala – (1978?) – Present location unconfirmed.

Person's likeness. Not the real man.

Bolante Ajala

Olabisi Ajala's 10th Child

Bolante Ajala – (1979?) – Atlanta.

Person's likeness. Not the real woman.

Olabisi Ajala Jr. (born Olaolu Ajala)

Olabisi Ajala's 11th Son

Olabisi Ajala Jr, (born Olaolu Ajala) – (1981?) – Atlanta (USA) .

Person's likeness. Not the real man.

The exact birth dates of some of Olabisi Ajala's younger children remain unverified, so the order of siblings born after 1977 may be incorrect.

CHAPTER THREE

Olabisi Ajala's Descendants

The Scions of Ajala | The DNA Legacy

Currently, only a few direct descendants of Olabisi Ajala have taken a DNA test that could be matched with others from his lineage to confirm paternity.

The only exception is Aurora Mizutani, formerly known as Dupelola Osaretin Ajala, who completed a DNA test in 2018.

Olabisi Ajala's DNA Confirmed and other Grandchildren

Certain grandchildren of Olabisi Ajala, including both those with verified ties and those whose connections are speculative, have opted to keep their identities private.

For instance, Olabisi's grandchildren residing in Australia have not disclosed their names or their familial link to him on social media platforms such as MyHeritage, which is why they are not featured in this publication.

Boris Stselkov

Olabisi Ajala Grandson

Boris Stselkov (Son of Olabisi Ajala's seventh Child, Aurora Mizutani) – (2nd April 2007). Boris Stselkov is Aurora Mizutani's only child.

Nia Ajala-Moore

Olabisi Ajala Granddaughter

Nia Ajala-Moore (Daughter of Olabisi Ajala, eighth child, Misiratu Ajala) – (13th October 2013).

Person's likeness. Not the real woman.

Leona Ajala-Moore

Olabisi Ajala Granddaughter

Leona Ajala-Moore (Daughter of Olabisi Ajala eighth child, Misiratu Ajala) – (18th August 2018).

Person's likeness. Not the real woman.

Notice

The grandchildren of Olabisi Ajala, who are the offspring of his Australian spouse and other partners, remain unspecified in detail.

CHAPTER FOUR

Olabisi Ajala Personality Traits

Genuine Accounts of Olabisi Ajala's Behavioral Characteristics

Olabisi Ajala's remarkable behavioural characteristics are the subject of numerous tales.

These narratives often appear extraordinary, if not entirely implausible.

In this concluding chapter, I aim to share these incredible stories.

Despite their seemingly unbelievable nature, many of these accounts share a common thread: they have been observed by multiple witnesses.

The events described here are grounded in reality and have been recounted and confirmed by several individuals who experienced them firsthand before their passing, all prior to the year 2003.

Olabisi Ajala

&

Fela Ransome-Kuti's

Song "Ajala Travels"

Fela Ransome-Kuti

My parents were young and vibrant in the 1960s, living in West Africa with a comfortable lifestyle. They thrived in a lively social scene, frequently attending events together. My father, a prominent journalist and socialite, was known for his flirtatious nature, while my mother hailed from a distinguished family of merchants and was also well-regarded in social circles. They continued to enjoy their social engagements even after the arrival of my sisters and me, often arranging for a family member or a servant to care for us. Dressed in their finest attire, they would venture out into the night, hopping from one party to another until the early morning hours.

Before I share the details of one unforgettable night filled with "glamour and passion," as my mother fondly

remembers, it's important to introduce my father's esteemed friend, Fela Ransome-Kuti.

Fela Kuti, the son of the renowned Nigerian women's rights advocate Funmilayo Ransome-Kuti, began his musical journey in Nigeria during the early 1960s. He initially played drums and percussion for various bands in Lagos, drawing inspiration from highlife music. However, he later embraced American funk and soul, blending these influences into his unique sound. Fluent in Yoruba, Fela's music resonated with my father, Olabisi Ajala, who also spoke the language. The legendary Fela Ransome-Kuti and my father shared a close friendship, and in honor of Olabisi's remarkable contributions, Fela created the famous song "Ajala Travels All Over the World," ensuring that my father's legacy would be remembered. Both Fela and Olabisi were part of the affluent Yoruba community, known for their strong sense of identity rooted in shared

cultural values, beliefs, and practices that unite all members of the Yoruba ethnic group.

Olabisi Ajala and My Mother Lucy Idemudia

One evening, my mother was having a conversation with my dad while my sisters and I were just four, two, and three months old.

"I'm not going to the party tonight," my mother declared firmly.

"Why not?" my dad inquired, slipping into his grey slacks, first with his right leg, then his left.

"I just don't feel like it, that's all."

Even at such a young age, I could tell my mother was not being truthful. It's always been easy for me to recognize when she's lying; to this day, she hasn't improved much in that regard. It seems she doesn't mind if others catch on to her dishonesty. I'm fairly certain my father would have noticed the deception as well. However, with his thoughts already racing about the potential opportunities her absence at the party might create, he chose to ignore it. It later became clear that my mother had learned a married woman, one of her many competitors for my father's affection, would be at the event hosted by Fela Ransome-Kuti. To spare everyone from potential embarrassment, she wisely opted to skip the gathering entirely. I wish I could say that was her only reason for not attending, but I digress.

"Are you really sure?" my dad asked weakly.

“Absolutely. I’ll stay here with our girls. We’ll bake biscuits and dance until midnight.”

It was not unusual, and likely still isn't, for children in Africa to stay up late. My two-year-old son and I frequently enjoyed late-night dance sessions, grooving to the tunes of Michael Jackson and Tina Turner. But again I digress.

“How about you, dear? What time do you expect to return from the party?” my mum asked, her voice laced with a playful hint of mischief.

“I should be back around 6 AM, I suppose,” my dad replied, attempting to mask the sheepish grin that was creeping across his face.

“Okay then. But you really ought to take those keys out of your pants pockets; that bulge is quite noticeable,” my mother suggested kindly.

"Sure," my dad responded as he complied. "Well... I'm off then... See you later."

"Have fun," my mum said, gently closing and securing the door behind him.

Around two in the morning, there was a knock at the door. My mother got up to see who it was.

"Who is it?" she whispered.

"It's me. Open the door, for heaven's sake," my father called out impatiently.

"Me who?" my mother replied playfully.

"The father of your children, who else?" His impatience quickly shifted to irritation.

"Fine," my mother said with a sigh.

As she unbolted the door, she suspected something unpleasant had occurred at the party.

"What's happening? Why are you back so early?" my mother inquired, clearly annoyed by my father's unexpected return.

"Nothing," he muttered.

As he entered and made his way to the kitchen, my mother followed closely behind. They took their seats at the kitchen table, enveloped in silence, his expression unreadable—a mask of mystery.

"The girls had a blast tossing cooking flour around today," my mother began.

She had wisely chosen to avoid a direct confrontation, opting instead for a casual demeanor.

It was now four in the morning, two hours since my father had come home, and my mother was still in the dark about what transpired at the party.

"What's that bulging from your pockets?" she asked, her tone laced with suspicion.

She had noticed the noticeable bulge in his trousers, a stark difference from how they appeared when he left. She speculated that he might have accepted some sort of bribe from someone desperate for a reference from a prominent figure, likely for a visa application. It wasn't unusual for my father to help people in exchange for favors or money. The guilty expression on his face was a clear indication, and my mother was no fool. Sensing his unease and seizing on this flimsy hint, she demanded to see what was in his pockets.

As my father began to voice his objections, my mother, quick as a flash, deftly leaned over and emptied his pockets. She later recalled that the kitchen fell into an unsettling silence that seemed to stretch on forever. Standing in the center of the room, she held a pair of pink women's panties in her left hand and, in her right, the very undergarments my father had worn beneath his slacks before he left the house.

"Does this mean you've been sitting there all this time without any underwear?" my mother started, "You must be feeling quite uncomfortable."

My father remained silent.

"Let me guess," my mother continued, unfazed and slightly amused, "You met someone at the party. You found a secluded spot, and just as you were about to get intimate, you were interrupted—likely by the jealous husband of the woman."

"Panicking, you snatched whatever clothes you could find and thought it best to leave the party, which explains why you're home early and looking so glum," she deduced, showcasing a level of insight that would rival any detective.

At this point, my mother erupted into laughter, reflecting on what had been an almost flawless recounting of my father's escapades that night. Her laughter was so infectious that my father, initially

taken aback by her genuine joy, couldn't resist joining in, and soon he was caught up in a fit of laughter as well.

"I had to escape through the bedroom window, which, as you know, is on the third floor of the mansion. Her husband was livid," my dad joked, still chuckling.

This revelation sent my mother into another round of laughter, tears streaming down her face like morning dew on a leaf.

As the clock neared six in the morning, their laughter finally subsided.

"Okay," my mother finally said, "I'm heading back to bed."

"Alright, let's go to bed," my father agreed.

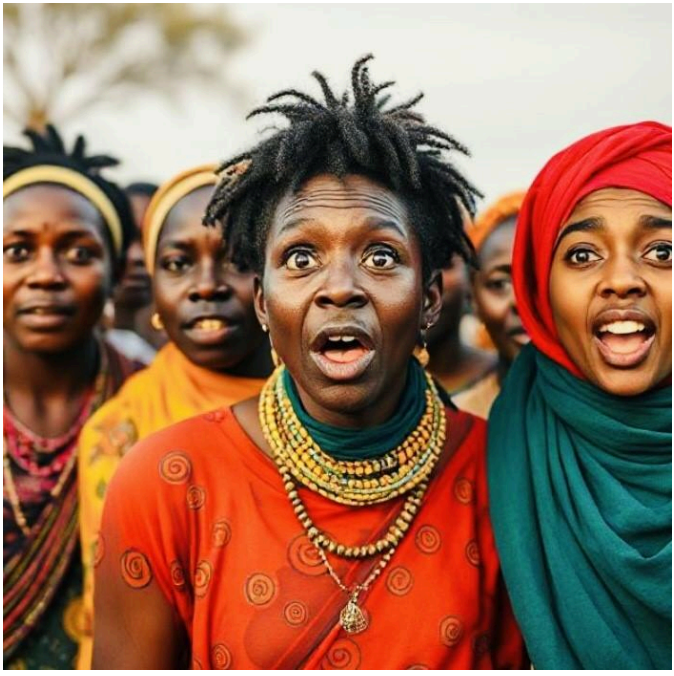
"No, sweetheart, you'll be sleeping on the kitchen floor tonight."

"Why? Are you upset about the party?" my father asked, a hint of concern in his voice.

"Not at all, dear. I'm just a bit worried about the twenty-one-year-old Swedish gentleman waiting for me in bed. We've been chatting for nearly four hours, and he must be wondering when I'll return," my mother replied as she exited the kitchen, gently closing the door behind her.

Olabisi Ajala

Public Humiliation Ritual



My father, Olabisi Ajala, was a man whose hearty laughter could crack glass—a true testament to his powerful lungs—and whose gaze carried the intensity of a thousand suns, a blend of charm and intimidation that defined his reputation.

He was particularly known for his... unconventional bathroom habits.

His many wives, each with their own elaborate stories about his unpredictable behavior, unanimously agreed on one thing: Ajala had a strange and public way of relieving himself from time to time.

While it wasn't a daily ritual, it was a calculated spectacle designed to disarm those around him during gatherings.

He would announce his need with the flair of a town crier, drawing a small audience—friends, neighbors, and even the occasional confused passerby—before boldly making his way to the center of the yard to squat openly.

This was not a frantic, rushed act; it was a performance, a theatrical display of defiance.

His youngest wife, Lucy, my mother—known for her pride and impatience—would find herself fetching water and cloth, a ritual that was as integral to his performance as the act itself.

The sheer audacity of it was unsettling.

Ajala seemed to aim at disarming his adversaries not through politeness, but by completely disregarding shame.

His public defecation was not simply an act of rudeness; it was a strategic maneuver.

Some speculated that he did it to confront his own inner demons, a sort of public exorcism.

Others viewed it as a deliberate act of intimidation.

My mother, who held propriety in the highest regard, found Ajala's behavior profoundly embarrassing, a blatant affront to societal norms.

Yet, she hesitated to confront him directly.

The shock and disbelief on everyone’s face during his mid-act moments revealed their true feelings, despite their outward composure, as they silently acknowledged Ajala's unsettling power.

The peak of this spectacle occurred during the annual yam festival.

In full view of the entire village, Ajala squatted boldly, leaving many trembling not from fear, but in awe of his audacity.

After he had finished washing himself with water and drying off with a clean cloth my mother had given him, Ajala could no longer hold back his laughter.

His uproarious chuckles shattered the tension in the air and disarmed those watching.

From that moment forward, Ajala's public outbursts became infrequent, replaced by a newfound respect that lingered in the village—a shared understanding between him and the community.

While the fear still existed, it was now intertwined with an unexpected sense of humor, highlighting the peculiar and unpredictable influence of a man who had overcome his embarrassment, and perhaps, in doing so, had also triumphed over his rivals.

Olabisi Ajala's Stance Against Disrespect

Olabisi Ajala, a celebrated traveler whose name resonated with tales of far-off places and thrilling escapades, reclined on his veranda as the afternoon sun cast elongated shadows over his well-worn leather armchair.

His once-deep black hair, now interspersed with silver, glimmered in the warm light. In front of him sat a plate of slightly stale puff-puff, untouched, as his full attention was drawn to the approaching figure of a thirteen-year-old girl named Ada.

Known for her sharp wit and independent spirit, Ada was brought to him by her parents, who sought his blessing—a customary practice believed to be vital for a child's well-being.

However, instead of the expected curtsy, she approached him with a flat, almost defiant expression.

Ajala's usually sparkling eyes turned serious.

While he was known for his hearty laughter and kind nature, he also held a deep respect for tradition and had little tolerance for disrespect.

The air was thick with silence, broken only by the distant chirping of cicadas.

Finally, his voice, deep and resonant, filled the space. “Ada,” he began, his tone surprisingly gentle yet authoritative, "in our culture, we honor our elders. Boys bow, and girls curtsy; it’s not just a formality but a recognition of the wisdom and experience of those who came before us. Your choice not to do so reflects not on me, but on the upbringing you’ve received.”

Ada's expression tightened, a flicker of surprise battling with her usual defiance.

What was remarkable was not just his reprimand, but what came next—he leaned forward instead of delivering a harsh lecture.

“Share with me, Ada,” Ajala said, his tone becoming gentler, “what exciting plans do you have that keep your spirits so high? What remarkable journeys do you foresee that make these little gestures seem trivial? Perhaps,” he added, a knowing sparkle in his eye, “you’ll discover that true independence isn’t about dismissing tradition, but rather appreciating its significance while carving your own way. Maybe you can gain your own respect by first showing respect to others.”

Ada, taken aback by his profound insight, finally lowered her head in a tentative curtsy, a dark flush spreading across her cheeks.

The unspoken connection lingered in the atmosphere: Ajala hadn't just pointed out a breach of etiquette; he had sown a seed of introspection in the rich soil of a young, rebellious spirit.

The Vengeful Nature of Olabisi Ajala

Olabisi Ajala, a reclusive yet powerful journalist renowned for his sharp wit and scandalous revelations, found himself inexplicably captivated by the emerging starlet, Ifesinachi Nwadike.

Ifesinachi, a lively actress with an almost angelic facade, harbored an insatiable thirst for fame.

Their unexpected friendship ignited at a charity gala, where a chance meeting evolved into a mutually beneficial alliance.

Ajala, utilizing his vast connections and keen writing skills, orchestrated a strategic campaign to boost Ifesinachi's visibility.

He crafted articles that showcased her talent while subtly leaking personal details to keep her in the media spotlight.

The strategy proved immensely successful; her career soared, propelled by the relentless buzz, much of which Ajala had orchestrated.

However, once Ifesinachi reached the pinnacle of her fame, she abruptly severed ties with Ajala.

His calls went unanswered, and his letters were disregarded.

The once subtle expressions of gratitude vanished, replaced by a blatant indifference towards the man who had helped her rise.

This betrayal struck Ajala deeply, awakening a simmering anger within him.

He felt not just rejected but exploited, used as a mere stepping stone by someone clever enough to ascend on his efforts and then cast him aside.

Determined to exact a calculated revenge, Ajala planned a response far more impactful than a simple exposé.

Ajala didn't merely attack; he dissected.

His following articles were not sensational but thoroughly researched, uncovering a pattern of self-interest, arrogance, and hidden cruelty beneath Ifesinachi's polished image.

He crafted a portrayal so vivid and disturbingly accurate that it began to dismantle her carefully built persona, piece by painful piece.

Initially, the public was enchanted by her charisma, but their admiration gradually shifted to disdain.

The carefully constructed story began to fall apart as more individuals recognized the validity of Ajala's claims.

Ifesinachi's meticulously maintained persona crumbled, leaving her with a damaged reputation from which she could never bounce back.

Her career nosedived, serving as a stark reminder of the influence wielded by Ajala's words and the heavy toll of betrayal.

The once-radiant star slipped into obscurity, becoming a cautionary tale shared in whispers—a reminder of the perilous path taken when ambition overshadows gratitude and the dire repercussions that ensue when one crosses a vengeful Ajala.

Olabisi Ajala's Child in Germany

Olabisi Ajala, a charismatic adventurer with an insatiable wanderlust, crossed paths with Ingrid Schmidt, an artist known for her captivating independence and fierce protectiveness as a mother, in a lively beer garden in Munich.

Their passionate romance ignited quickly, driven by Ajala's magnetic charm and Ingrid's adventurous spirit.

Before long, they welcomed a beautiful son, Lukas, whose golden curls only deepened their unexpected connection. However, Ajala's restless nature often left Ingrid feeling alone, shouldering the responsibilities of parenthood.

His promises to return were as ephemeral as his departures, leaving behind a series of unfulfilled aspirations.

Yet, the birth of Lukas ignited a new yearning in Ajala—a desire to share his West African heritage with his son.

This wish, however, clashed with Ingrid's steadfast commitment to their life in Germany.

Ajala's efforts to reconcile his aspirations with Ingrid's concerns were subtle yet manipulative. What seemed like a simple task of obtaining Lukas's passport turned into a carefully planned strategy.

He played the role of the devoted father, showering Ingrid with affection during his visits, skillfully navigating the emotional landscape to win her trust.

When he returned a year later, filled with declarations of longing and missed moments, he lulled her into a false sense of security.

The invitation to the park for a seemingly innocent ice cream outing was part of a meticulously crafted scheme, a trap disguised as a playful excursion.

The distant ice cream stand served as a perfect distraction, a visual smokescreen that concealed his true motives.

The ice cream never materialised.

Instead, three-year-old Lukas, with a half-eaten lollipop in hand, was hurried off to an airport, his cries drowned out by the thunder of a departing aircraft.

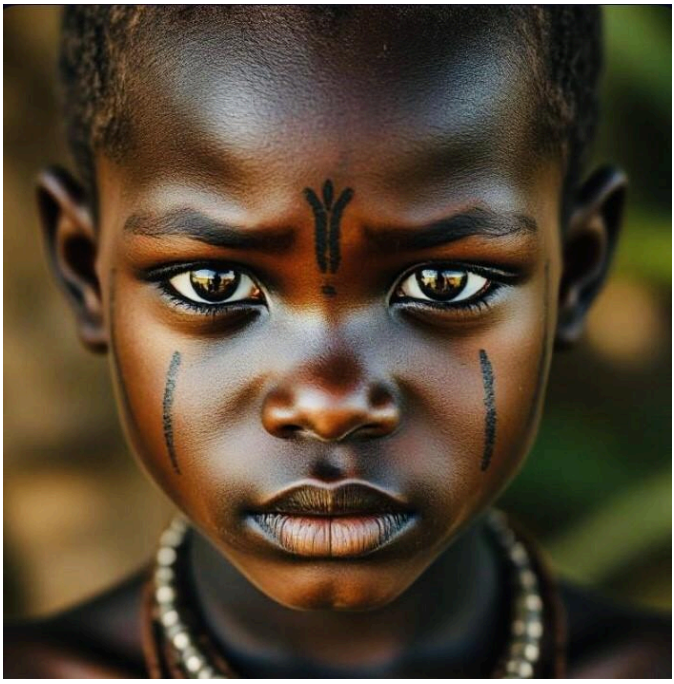
Ingrid sat alone on the park bench, watching him disappear, the once sweet anticipation of ice cream now tainted by bitterness in her memory.

The enigma of Lukas's fate lingers, clouded by the loss of both parents. Did Ajala eventually bring his son back, fulfilling a fleeting dream of a brief adventure in West Africa?

Or did Ingrid spend her days haunting that park bench, a silent witness to a childhood lost and a promise broken, eternally waiting for the boy with blond curls to return with his ice cream?

This tale, shared countless times, serves as a poignant reminder of Ajala's restless nature and the sorrowful repercussions of his unbridled desire for exploration.

Olabisi Ajala's Daughter and the Survivor Ritual



The tale I'm about to recount is entirely genuine, rooted in my own life, and the ritualistic scars on my face serve as undeniable evidence.

Back in 1976, when I was merely a year old, my parents, Olabisi Ajala—a vibrant, adventurous soul with a taste for the extraordinary—and Lucy, a practical and somewhat protective mother, lived in a quaint village surrounded by the lush landscapes of West Africa.

My father, Olabisi, often visited my mother and, much to her dismay, insisted on taking me for rides on his old Lambretta moped.

He would balance me precariously on the handlebars, with my older sister clinging to his back, as we embarked on thrilling escapades.

My mother, Lucy, recalls the sheer panic that gripped her heart as he sped away, leaving a cloud of dust and her desperate cries trailing behind.

These rides were more than mere fun.

As I pieced together memories and listened to my mother's hushed stories, a disquieting reality came to light.

The faint lines etched on my face were not merely tribal markings; they were remnants of a sacred ritual.

The peculiar, almost metallic scent my mother remembered was not just dust; it was the lingering fragrance of herbs, incense, and fresh animal blood used in the ceremonial rites.

My father, drawing on his esteemed heritage from the influential Ajala family and his own significant standing, had obtained a rare blessing for his youngest

daughter—a protective incantation performed by village mystics beneath the eerie glow of a blood moon.

While facial markings were common, these particular ritual blessings were hard to come by.

The mystics, enchanted by my father's steadfast belief, had consented to perform the rite.

Though the scars have faded over time, becoming nearly imperceptible in certain lights, they persist as a tangible link to a past that is both enigmatic and deeply personal.

They're not just scars; they're a map etched onto my skin, a testament to my father's fierce love, my mother's enduring worry, and the ancient power of faith.

More than that, they are a constant, subtle pulse reminding me of my heritage, fueling my resilience, and driving my insatiable thirst for understanding the

complex tapestry of the world, both spiritual and physical.

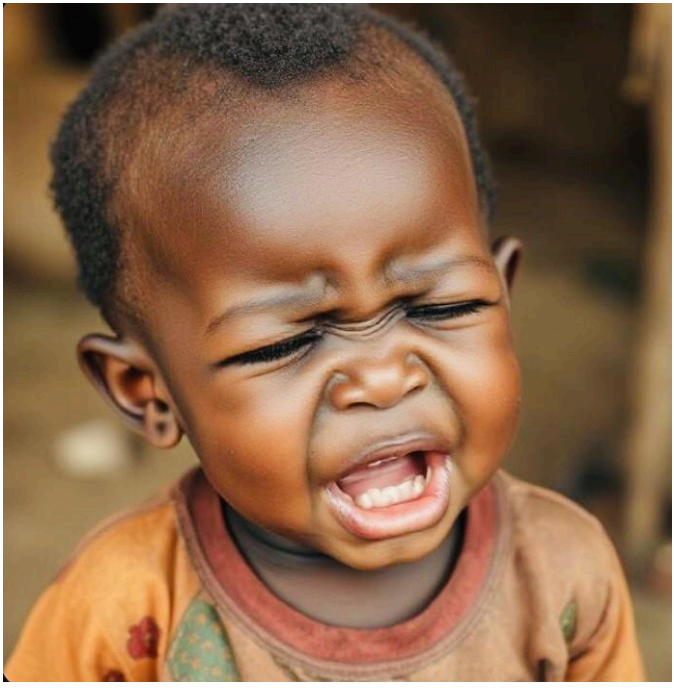
They are, quite simply, the story of my beginning.

CHAPTER FIVE

Olabisi Ajala's Death

Olabisi Ajala's Passing

The End of An Era



Disclaimer

The following account presents alleged events based on available information and should not be construed as established or proven facts unless independently verified, and is offered in good faith for legitimate reporting and public information and knowledge purposes.

Olabisi Ajala's Death: The Last Journey

This is the story of my father, Olabisi Ajala, and the final hours of his life.

The account of my father's final hours was passed to my mother by one of my father's sisters, who was alive when he died. By then, the now elder Olabisi Ajala was far removed from the celebrated explorer whose name had once travelled across continents.

After years of extraordinary journeys, he was living in West Africa in modest circumstances, caring for his youngest children while their mother was working in London and providing financial support.

It was Lagos in the year 2000. Outside the house, the city moved with its familiar colorful intensity. The tropical heat hung heavily in the air, and the streets were alive with the sounds of passing vehicles, commercial buses, motorcycles, vendors, and people moving through the crowded neighbourhoods.

The air carried the smell of dust, cooking food, petrol, and the humid Atlantic climate. Electricity could be unreliable, and the noise of generators often formed part of the background of everyday life. Inside that cramped home, the world had narrowed to one helpless man lying on a mat.

Ajala's body had begun to betray him. Another stroke struck. The left side of his face had drooped, and his

body had become almost completely helpless. Yet his eyes remained open, his mind sharp as ever.

One of the children in the house was Olu, a teenager growing up in the enormous shadow of his father's reputation. That day, Olu discovered his father lying helpless on the floor while the younger children continued playing nearby.

Olu began dismantling the household's remaining possessions: a television, an old cassette player, and other small remnants of a life that had once contained far more. He carried them, one by one, to the local market. Trip after trip, he returned to the house. And each time, his father remained there, wide-eyed, watching, unable to intervene.

Outside, the tropical sun continued its descent over Lagos. The afternoon light began to soften, casting long shadows across the brightly colored market streets and concrete walls.

Traffic continued to crawl and surge through the city, vendors called out to passing customers, and the ordinary business of Lagos carried on around the unfolding tragedy.

Inside, time stood still. Eventually, one of the younger children began asking where their father was. The family realised that something was seriously wrong, and help was finally sought.

By the time Olu returned from another trip to the market carrying groceries, his father had been taken to hospital.

But help came too late. Olabisi Ajala was gone.

The man whose life had been defined by movement had reached the end of his journey.

There would be no more roads, no more countries, no more expeditions.

Stories of Ajala's journeys survived. His photographs survived. His name survived. But Olabisi Ajala had passed on.

None of the material things Olu sold for pennies to buy food for his brothers and sisters at the market could compare with the life lost inside that house that day.

That is the tragedy of my father's final journey.

My father had travelled thousands of miles in search of the world. But his final journey was the shortest of them all.

CHAPTER SIX

Yoruba Heritage

Yoruba Kingdoms & Rulers

The Yoruba kingdoms, situated in modern-day Nigeria, Benin, and Togo, represent a significant historical legacy characterized by influential states such as Ife, Oyo, and Lagos. These kingdoms are known for their intricate political systems and vibrant cultures, with rulers called Obas or Kings playing crucial roles in governance, spirituality, and cultural preservation.

Religion is a central aspect of Yoruba life, fostering strong connections to ancestors and deities, which in turn influences social and political structures.

The book "A History of the Yoruba People" details various associations, guilds, and cults in early Yoruba settlements, with Ife recognized as a hub of cultic knowledge and influence. The economic prosperity of Ife contributed to its status as the most affluent and dominant state in Yorubaland for centuries.

The Oba's authority was deeply respected, with specific customs observed in his presence, such as prostration and kneeling, reflecting the reverence held for him. The kingdoms thrived in trade and diplomacy, establishing strong ties with neighboring regions and European traders.

Additionally, the Yoruba are noted for their artistic achievements, particularly in sculpture and textiles, showcasing their sophisticated craftsmanship and cultural identity.

The Yoruba kingdoms illustrate a vital chapter in African history, marked by resilience and cultural richness.

The Yoruba People

The Yoruba people, primarily located in Nigeria, Benin, and Togo, represent a significant West African ethnic group with a rich cultural heritage rooted in the historical Oyo Empire. Their history is among the most extensively studied in Africa, highlighting their status as the most urbanized group in tropical African forest regions.

The Yoruba have prioritized education, leading to a notable increase in literacy and a strong indigenous initiative to document their history.

Oral traditions play a crucial role in Yoruba culture, with the Yoruba language belonging to the Niger-Congo family and boasting around 30 million native speakers as of 2010.

The Yoruba spiritual belief system is rich, focusing on the veneration of Orisha as intermediaries to the supreme deity, Olodumare.

With a population exceeding 50 million, the Yoruba constitute about 20.7% of Nigeria's population and have formed various principal units, such as Lagos and Egba, contributing to their cultural diversity.

Social cohesion is a hallmark of the Yoruba community, reflected in their customs related to greetings, celebrations, and respect for elders.

Community life is centered around extended family structures, and religion, often a blend of traditional beliefs with Christianity or Islam, plays a vital role in daily life.

Yoruba people

The Yoruba people's rich cultural heritage is marked by vibrant traditions, languages, and religious practices, with the Yoruba language being a key aspect of their identity.

Stephen Adebanji Akintoye's book, "A History of the Yoruba People," published in 2010, provides an in-depth exploration of Yoruba culture, history, and societal structures. It traces the origins and development of the Yoruba from pre-colonial times through colonial and post-colonial eras, emphasizing

their resilience and adaptability. The book highlights the significant contributions of the Yoruba to Nigeria and Africa, celebrating their cultural heritage while addressing external and internal influences on their evolution.

The Yoruba also have a rich history of political organization, with ancient kingdoms like Ife and Oyo being pivotal in regional governance. Their intellectual contributions to literature, philosophy, and social sciences are recognized globally, showcasing their dynamic cultural influence.

The transition from the Ife Empire to a powerful military force allowed the Yoruba to expand throughout West Africa. Ile-Ife is regarded as the spiritual center of the Yoruba, with Oduduwa recognized as their ancestral figure.

Additionally, Ajisafe's 1924 work on Yoruba laws and customs examines the cultural practices and legal frameworks that govern Yoruba society. It underscores the importance of traditional laws in maintaining social order and the role of customs in shaping community identity, covering aspects such as marriage, inheritance, and conflict resolution. This historical document offers valuable insights into the social structure and cultural heritage of the Yoruba during that era.

The Yoruba lineage includes kings, wise individuals known as Witch-doctors or Magi, artists, craftsmen, and traders, showcasing a civilization with advanced knowledge in various fields, including astronomy and agriculture, dating back to pre-colonial times.

The material poverty observed in West Africa today can be linked to historical invasions and exploitation by European powers.

This historical context serves as a lesson for contemporary African nations.

What is truly objectionable is not the manner in which conquerors devastated and destroyed ancient civilizations to secure the prosperity and survival of their own people. Rather, it is the reprehensible yet understandable act of rewriting history to present themselves as civilized, while they were the true barbarians. The cultures they invaded and obliterated were depicted as uncivilized, despite the fact that much of the knowledge claimed by today's leading governments actually originated in Africa.

That said, Africans would do well to learn from past inaction and strive to adopt a more proactive stance in safeguarding their future against similar challenges.

Ife Art in Ancient Nigeria: The Wunmonije heads at the British Museum in 1948. Published in Drewal (H.J.) & Schildkrout (E.), Dynasty and

Divinity

Ife Art in Ancient Nigeria: The Wunmonije heads at the British Museum

Yoruba culture is characterized by its vibrant art, music, and dance, prominently showcased during traditional festivals that feature intricate costumes and performances.

The Ife art, particularly the Wunmonije heads, holds significant cultural and historical value, as these artifacts, housed in the British Museum since 1948, represent the artistic achievements of the Ife civilization.

The publication "Dynasty and Divinity" by Drewal and Schildkrout delves into the themes of leadership

and spirituality in Ife art, underscoring its importance in understanding Nigeria's heritage.

Tomos Llywelyn Evans' article examines the history of collecting copper alloy portrait heads, with a focus on the Wúnmọníjẹ̀ heads during Nigeria's late colonial period. It discusses the acquisition processes and the impact of colonialism on the art market, revealing the motivations behind collecting these culturally significant artifacts.

The article highlights the implications of their export on local heritage and emphasizes the need for a nuanced understanding of provenance and cultural ownership, particularly in contemporary debates surrounding repatriation.

Yoruba women

Yoruba Women

Yoruba women are pivotal in their communities, contributing significantly to cultural preservation and economic development. They are often viewed as the backbone of family structures, adeptly balancing traditional roles with modern aspirations.

Niara Sudarkasa's study, "Where Women Work," highlights their entrepreneurial presence in marketplaces and their ability to juggle professional and domestic responsibilities, showcasing their resilience and adaptability. This research deepens the understanding of gender roles within the Yoruba community, emphasizing the integral nature of women's work to family and societal structures.

Education and empowerment initiatives are increasingly enhancing Yoruba women's roles, leading

to greater involvement in leadership and decision-making. Their rich cultural expressions, including music, dance, and art, are vital to their identity and heritage.

LaRay Denzer's article, "Yoruba Women: A Historiographical Study," critiques previous historiographical approaches that marginalized women's contributions, advocating for a more inclusive narrative that recognizes their agency and influence. This call to action encourages historians to incorporate gender perspectives, enriching the understanding of Yoruba culture and history.

While Yoruba culture presents challenges, it also offers opportunities for women's empowerment.

OO Familusi's article examines the relationship between Yoruba culture and the status of women, highlighting how traditional beliefs shape gender roles. The study emphasizes the duality of women's roles as

nurturers and economic contributors, advocating for a reevaluation of cultural narratives to promote gender equality.

Aluko's research on "Patriarchy and Property Rights among Yoruba Women" explores how patriarchal structures affect women's access to property and economic resources. It argues that traditional norms restrict women's rights to inherit and own property, perpetuating economic dependency. The study calls for legal reforms and cultural shifts to enhance women's property rights, emphasizing the need to address both legal frameworks and societal attitudes to empower Yoruba women economically.

Yoruba scarification and tattoos

Yoruba Scarification and Tattoos

Yoruba scarification and tattoos are deeply rooted cultural practices that signify identity, status, and beauty within the Yoruba community.

Scarification involves creating skin patterns through controlled cuts, symbolizing rites of passage, social status, and personal achievements.

Tattoos often carry spiritual meanings, representing protection, lineage, or personal beliefs.

Research by Ojo and Saibu delves into the socio-cultural identity of the Yoruba people, emphasizing the importance of facial marks, scarification, and tattoos as cultural symbols. These practices convey identity and community belonging,

with historical significance tied to traditional rites of passage and cultural heritage. The study also explores contemporary perceptions, highlighting the tension between tradition and modernity, and the necessity of understanding these cultural elements to preserve Yoruba identity in a globalized world.

These body modifications serve as storytelling and cultural expression, linking individuals to their heritage. The diverse techniques and designs reflect the rich artistic traditions of the Yoruba. A resurgence of interest among younger generations indicates a growing appreciation for cultural roots and identity in a modern context.

Afolabi Oyeronke's study further examines facial tribal marks as a crucial aspect of Yoruba cultural identity. These marks function as personal and communal identifiers and play a role in preserving cultural heritage. The research highlights their significance in

rituals, social status, and the transmission of cultural values, while also addressing contemporary challenges faced by this tradition. The studies underscore the complexities of Yoruba cultural identity and the ongoing evolution of these practices.

The son of the Alafin of Oyo attending a Council Meeting of the Oyo Native Administration. He is wearing a magnificent native woven cloth and on his feet are embroidered slippers that are also native work.

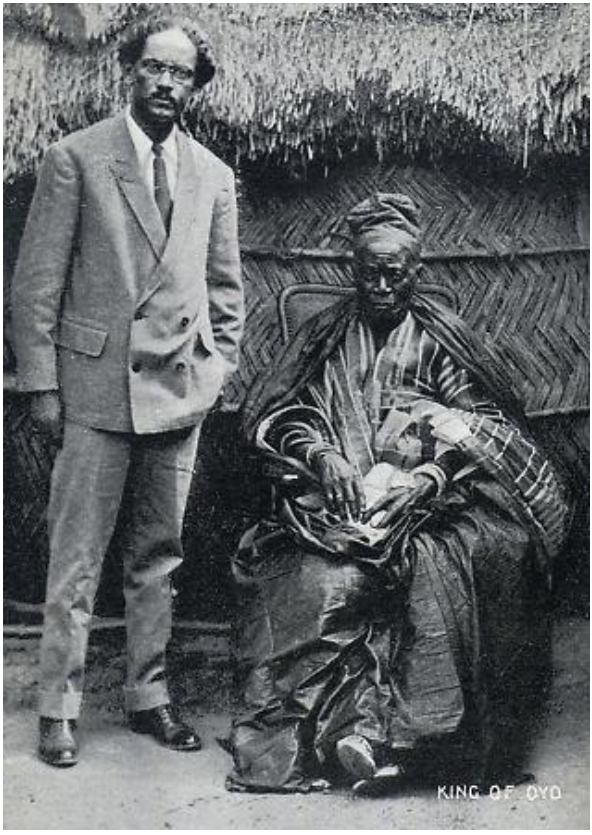
A Yoruba prince in the 1930s

A Yoruba prince in the 1930s

In the 1930s, a Yoruba prince showcased traditional attire crafted entirely by local artisans, reflecting the rich cultural heritage and craftsmanship of the Yoruba people. This period highlights the pride in indigenous production and the importance of cultural representation in historical narratives, as noted in Nigeria Magazine No. 14 from June 1938, edited by E.H. Duckworth.

Aju, AI Asiw's article delves into the intersection of political motivation and oral historical traditions in Africa, particularly focusing on Yoruba crowns from 1900 to 1960. It reveals how oral traditions function as a means of political expression and identity for the Yoruba, shaping political narratives and legitimizing

authority during a time of social and political upheaval. The research underscores the dual significance of Yoruba crowns as symbols of cultural heritage and the complexities of power dynamics within the community, offering valuable insights into the role of oral history in understanding political motivations and cultural identity in African societies.



The Alaafin of Oyo, king of the Oyo Yoruba, Nigeria, circa 1900.

The Alaafin of Oyo, king of the Oyo Yoruba, Nigeria, circa 1900.

The Alaafin of Oyo was a pivotal historical figure around 1900, representing the cultural and political essence of the Oyo Yoruba in Nigeria. Babatola Jadesola Taiwo's text delves into the historical power dynamics between the Ooni and Alaafin, revealing how narratives of supremacy have been reshaped over time. This exploration highlights the intricate power relations within Yoruba society and underscores the evolving roles of these leaders in cultural identity and governance.

Key insights from the study indicate that contemporary political and social contexts significantly

influence interpretations of authority and legitimacy in Yoruba history.

The Alaafin's contributions to maintaining Yoruba traditions and governance reflect the rich heritage and complex societal structures of the era. Overall, understanding the Alaafin's influence offers valuable perspectives on leadership and community dynamics in Nigeria's historical landscape.

Olojo Festival's Yoruba Heritage and Unity

Olojo Festival's Yoruba Heritage and Unity

The Olojo Festival is a vital cultural celebration that honors Yoruba heritage and fosters unity among the Yoruba people. It features traditional practices, rituals, and performances that reflect the community's rich history and cultural identity.

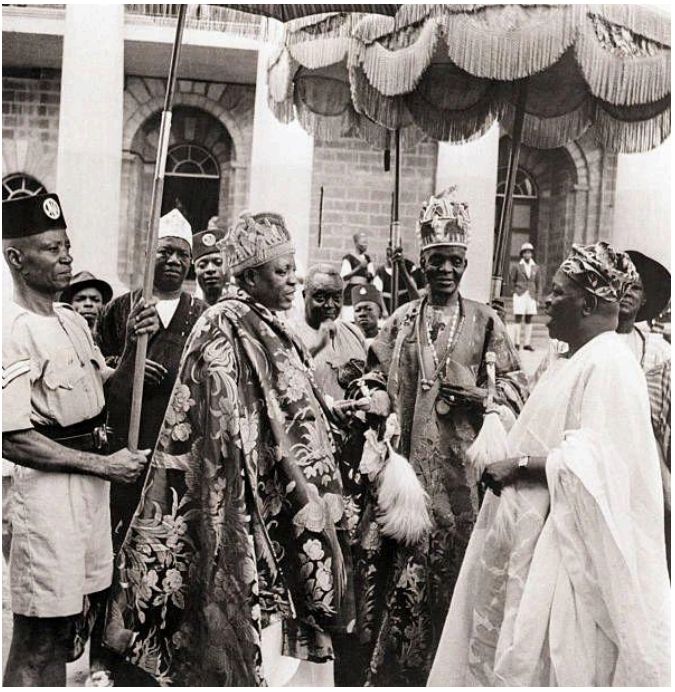
Henry John Drewal's article on Egungun, a traditional Yoruba masquerade, highlights its cultural significance and artistic expressions. The piece discusses the historical context of Egungun, its role in connecting the living with ancestral spirits, and the intricate craftsmanship of costumes and masks. Drewal emphasizes the masquerade's social functions, such as promoting community cohesion and reinforcing

cultural identity, showcasing its importance in Yoruba heritage and spirituality.

The Olojo Festival also plays a crucial role in enhancing social cohesion and preserving cultural practices in a contemporary setting.

Research by Adedayo et al. reveals the festival's positive impact on domestic tourism and economic development in Ile-Ife, Nigeria. It attracts local and national visitors, stimulating the local economy and promoting cultural heritage. The findings suggest that the festival not only enhances tourism potential but also contributes to job creation and supports local businesses, driving economic growth in the region.

The Olojo Festival serves as a significant platform for cultural exchange, attracting both local and international visitors, and stands as a testament to the enduring legacy and vibrancy of Yoruba culture.



Gathering of Traditional Royal Fathers from the Western Provinces, 1940s, Nigeria

Traditional Royal Fathers from the Western Provinces

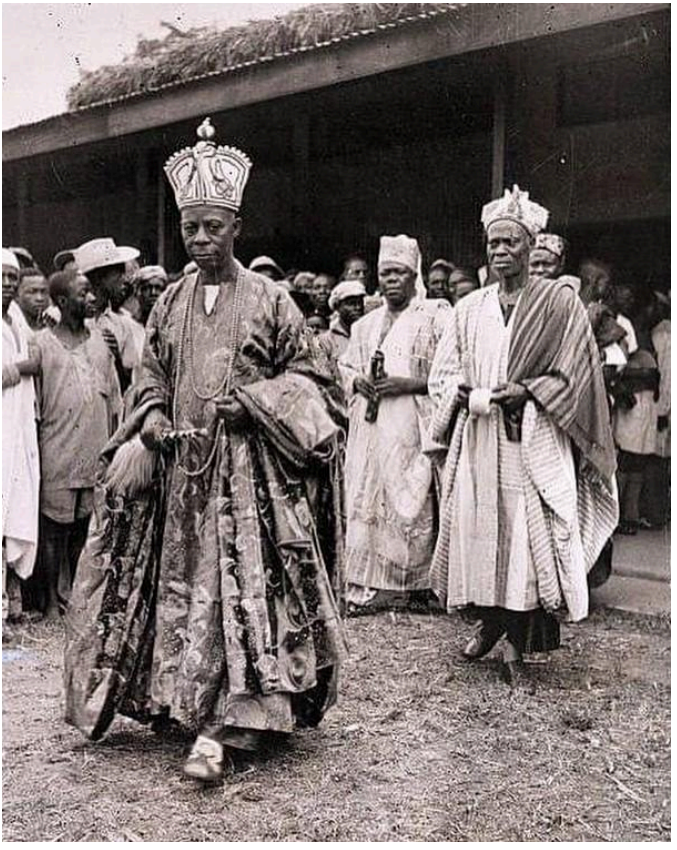
In 1943, a pivotal conference of Traditional Royal Fathers from Nigeria's Western Provinces was convened by the Nigerian Government, emphasizing the significance of traditional leadership. Key figures included HRM Oba Daniel Adesanya Gbelegbuwa II, HRM Oba Ladapo Ademola II, and HRM Oba Sir Titus Martins Adesoji Tadeniawo Aderemi, the latter being elected as the President of the Conference. This event highlighted the influential role of traditional rulers in Nigeria's political landscape during a crucial historical period.

Peter C. Lloyd's work, "The Yoruba Lineage," examines the complex social structure of the Yoruba people,

focusing on the importance of lineage as a core aspect of identity. He discusses how lineage affects social relationships, inheritance, and political organization, emphasizing the predominance of patrilineal descent while acknowledging the influence of matrilineal elements. Lloyd's analysis reveals the ongoing interaction between tradition and modernity in Yoruba society, offering insights into the cultural heritage and social organization that shape contemporary practices.

In "The Yoruba Kingdom of Oyo," Peter Morton-Williams investigates the historical significance and governance structure of the Oyo Empire in the nineteenth century. He highlights the central role of the Alaafin in political organization and the supportive council system. The text also explores the economic foundations of Oyo, including trade and agriculture, as well as its rich cultural traditions, art, and religion that fostered unity among the people. Additionally,

Morton-Williams addresses the internal and external challenges that contributed to the kingdom's decline, providing a comprehensive overview of its complexity and significance in West African history.



Oba Williams Adeleke Adedoyin, the Akarigbo of Remoland, arrived in Ibadan in 1944 for an important conference of Traditional Rulers from the Western Provinces.

Oba Williams Adeleke Adedoyin, the Akarigbo of Remoland

In 1944, Oba Williams Adeleke Adedoyin, the Akarigbo of Remoland, attended a significant conference of Traditional Rulers from the Western Provinces at Mapo Hall in Ibadan, underscoring the importance of traditional authority during Nigeria's colonial era.

Adedoyin, born in the late 1870s to the Anoko royal family in Ofin, Sagamu, was a descendant of a prominent local founder. His upbringing in Lagos exposed him to both rural and urban experiences, and he received his education at Wesley College through the Methodists.

Initially starting his career as an apprentice tailor, Adedoyin's trajectory changed when he became a clerk for Christopher Sapara Williams, Nigeria's first indigenous lawyer, which connected him to Lagos's elite and inspired him to adopt the name Christopher Williams.

After returning to Remoland in 1903, he engaged in various professions, including tailoring and farming, while also committing to public service as a clerk for Akarigbo Oyebajo Torungbuwa.

His rise to the throne highlighted the ongoing influence of the Igimisoje dynasty, and his participation in the 1944 conference illustrated the essential role of traditional rulers in Nigeria's governance as colonial rule began to decline.

The photograph from this event serves as a poignant reminder of the cultural and political legacy of Remoland and the significance of traditional

leadership during a transformative period in Nigerian history.

A Mohammedan Yoruba Trader, late 1800s.

A Mohammedan Yoruba Trader, late 1800s

In the late 1800s, a Mohammedan Yoruba trader exemplified the blend of culture and commerce in West Africa, highlighting the significant economic activity among Yoruba traders who were integral to regional trade networks. This intersection of religious and ethnic identities influenced trade practices and social interactions, showcasing the complexity of cultural dynamics in the region.

Scholarly contributions provide a nuanced understanding of Nigeria's postcolonial experience, emphasizing the historical context that shapes modern values and identities. These works serve as essential resources for comprehending the ongoing challenges and transformations within Nigerian society.

Paul E. Lovejoy's research on interregional monetary flows in precolonial Nigeria reveals the diverse trade practices and currency systems that facilitated economic interactions among communities. His findings illustrate the complexity of trade relationships and the significant role of currency in shaping economic practices prior to colonial influence.

The economic history of Ibadan from 1830 to 1930 highlights its transformation into a major commercial hub, driven by trade and agricultural production, particularly cocoa. The establishment of infrastructure, such as roads and railways, enhanced trade connectivity, while colonial policies reshaped local economies and social structures, emphasizing the interplay between local initiatives and external influences.

Jeremy Seymour Eades' work on Yoruba migration in northern Ghana explores the socio-economic roles of

Yoruba migrants in local markets, emphasizing their contributions and the complexities of their relationships with local communities. The study addresses the broader implications of migration on state policies and governance, illustrating the influence of migrant populations on economic and social structures.

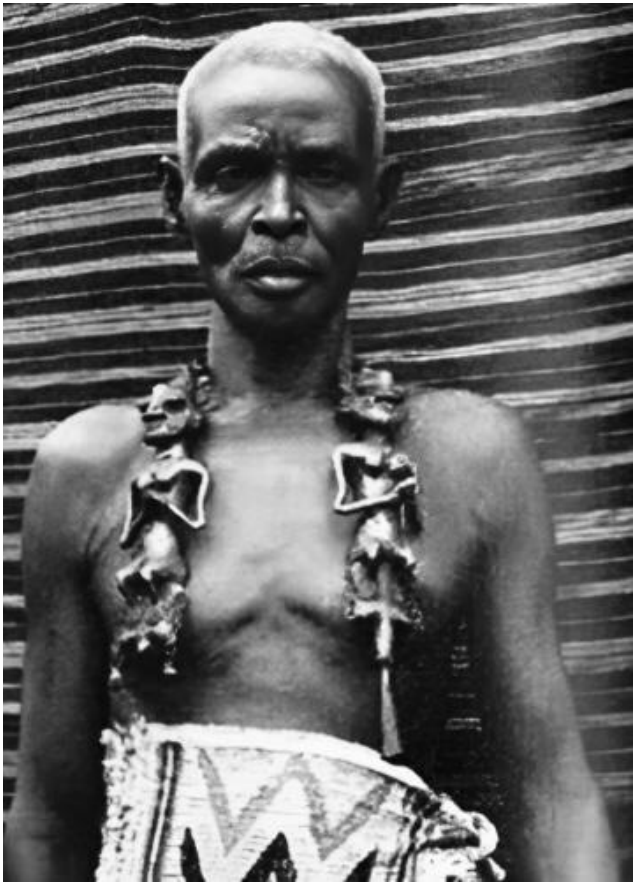
Olatunji Ojo's examination of the Atlantic slave trade in Yorubaland reveals the intricate social, economic, and political structures that facilitated the trade, highlighting the roles of local leaders and merchants. The study underscores the local context of the slave trade and its impact on community relationships and social hierarchies.

Paul E. Lovejoy's analysis of the Yoruba factor in the trans-Atlantic slave trade emphasizes the cultural exchanges and identity formation resulting from the Yoruba diaspora. The study explores the economic and

social structures within Yoruba society that enabled enslavement and transportation, shedding light on the Yoruba's enduring legacy in the Atlantic world.

The edited volume "Identities, Histories and Values in Postcolonial Nigeria" examines the interplay of identity, history, and cultural values in postcolonial Nigeria, highlighting how these narratives shape contemporary society and the significance of diverse cultural identities in nation-building.

Jacob Oluwatayo Adeuyan's work focuses on the Yoruba people's contributions to Nigeria's economic and political landscape, emphasizing their historical involvement in trade and governance. The analysis highlights the challenges faced by the Yoruba in contemporary Nigeria and underscores their ongoing influence and the importance of their heritage in national development.



Oluwo (chief priest), Head of the the Yoruba Ogboni Cult

Oluwo (chief priest), Head of the the Yoruba Ogboni Cult

The Yoruba Ogboni, led by the Oluwo, is a respected assembly of elders that governs community welfare and enforces law and order, including imposing severe penalties for serious offenses. This group is integral to the selection and burial of the Oba, the town's king, and holds the authority to remove a king deemed unfit.

Bolaji Campbell's article examines the relationship between ritual consecration, secrecy, and female power in Egungun pageantry among the Yoruba. It highlights the cultural significance of women in these rituals, where knowledge of cult secrets is both a privilege and a burden. Women maintain the sacredness of rituals while facing societal expectations of silence, illustrating

the complexities of female agency in a male-dominated context. The article reflects broader themes of power, identity, and cultural continuity within Yoruba society.

A notable cultural representation is a necklace featuring a male and female Ogboni initiate linked by a chain, symbolizing gender connection and societal harmony. The figures often depict a hand sign representing initiation and membership within the Ogboni community.

Tamara De Silva's work on the Ìgbìn drum family emphasizes its cultural and religious significance, serving as a vital symbol in rituals that connect the spiritual and physical realms. The drum fosters social cohesion, identity formation, and cultural heritage transmission, illustrating the relationship between music, ritual practices, and community dynamics.

Peter Morton-Williams explores the Ogboni cult's significance in Oyo, highlighting its blend of religious,

political, and social elements. The cult plays a crucial role in governance and community cohesion, with rituals and membership reflecting local authority and societal norms. The historical context of the Ogboni cult reveals its evolution and adaptation over time, providing insights into traditional beliefs and contemporary governance.

In "The Yoruba Kingdom of Oyo," Morton-Williams discusses the political organization of the Oyo Empire in the nineteenth century, focusing on the Alaafin's role and the supporting councils. The text details the kingdom's economic foundations through trade and agriculture, cultural traditions, and the importance of the Yoruba language. It also addresses challenges faced by the kingdom, such as internal strife and external pressures, leading to its decline, offering a comprehensive overview of its historical significance in West Africa.

In pre-colonial Yorubaland, Ogboni lodges were key patrons of brass jewelry and sculpture, using the metal's durability as a metaphor for their enduring beliefs and roles within society.

Yoruba cuisine

Yoruba Cuisine

Yoruba cuisine is a vibrant representation of the cultural heritage of the Yoruba people in Nigeria, marked by a diverse array of ingredients and traditional dishes.

Staples like rice, yam, and cassava are central to many meals, with popular dishes including jollof rice and pounded yam served with egusi soup.

The cuisine emphasizes communal eating, fostering social bonds through shared meals, and employs traditional cooking methods such as steaming and frying, enhanced by local spices and herbs that impart unique flavors.

A standout dish in Yoruba cuisine is Abula, which combines Amala, Gbegiri, and Ewedu. Amala, made from yam flour, is known for its smooth texture, while

Gbegiri is a creamy bean soup made from blended black-eyed peas. Ewedu, a jute leaf soup, adds nutritional value and distinct taste, making this combination a hearty representation of Yoruba culinary traditions.

The cuisine is not only a source of nourishment but also a reflection of cultural identity and social connections.

The article by Borokini and Lawal delves into the historical context of traditional medicine among the Yoruba, highlighting the significance of herbal remedies and spiritual healing. It discusses the integration of traditional practices with modern healthcare, addressing the challenges and benefits of this coexistence. The role of traditional healers and the transmission of knowledge across generations is emphasized, underscoring the need to preserve these practices amid globalization.

Additionally, B. A. Oso's article explores the cultural significance of mushrooms within Yoruba society, detailing their culinary and medicinal uses. It highlights various mushroom species prevalent in the region and their importance in local folklore and rituals. Oso also addresses ecological concerns regarding sustainable harvesting practices, emphasizing the connection between Yoruba culture and the natural environment through the study of mycology.

Traditional Yoruba Attire

Yoruba Traditional Attire

Yoruba traditional clothing is characterized by vibrant colors, intricate patterns, and significant cultural meaning.

Key garments include the agbada for men, a flowing robe, and the buba and iro for women, which consist of a blouse and wrapper.

Aso-oke, a handwoven fabric, showcases the craftsmanship of the Yoruba people, while accessories like gele for women and caps for men complement the attire. These garments not only reflect personal style but also signify social status, occasion, and cultural identity, serving as a vital expression of cultural pride.

Jeremy Seymour Eades' book, "The Yoruba Today," published in 1980, examines the contemporary social, cultural, and political dynamics of the Yoruba people.

It explores the complexities of Yoruba identity, highlighting the coexistence of traditional practices with modern influences. Eades discusses the effects of colonial history and globalization on the Yoruba community, emphasizing their resilience and adaptability. The work is an important resource for understanding the evolution of Yoruba society in a rapidly changing world.

Sarah Forbes Bonett

Sarah Forbes Bonetta

Sarah Forbes Bonetta, originally named Omoba Ine, was a notable historical figure born around 1843 in West Africa.

Orphaned during a conflict with the Kingdom of Dahomey, she was enslaved by King Ghezo and later presented as a "gift" to Captain Frederick E. Forbes of the British Royal Navy. Forbes brought her to Britain, where she was renamed Sarah Forbes Bonetta.

Megan Orr's article delves into Bonetta's life, highlighting her intelligence and musical talent, which captivated Forbes. Her marriage to Captain James Davies, a wealthy African merchant, received Queen Victoria's approval, symbolizing the British civilizing mission and the recognition of African intellect.

Bonetta's early life was marked by trauma from the Dahomey slave trade, and her rescue from execution by Captain Forbes showcased her potential.

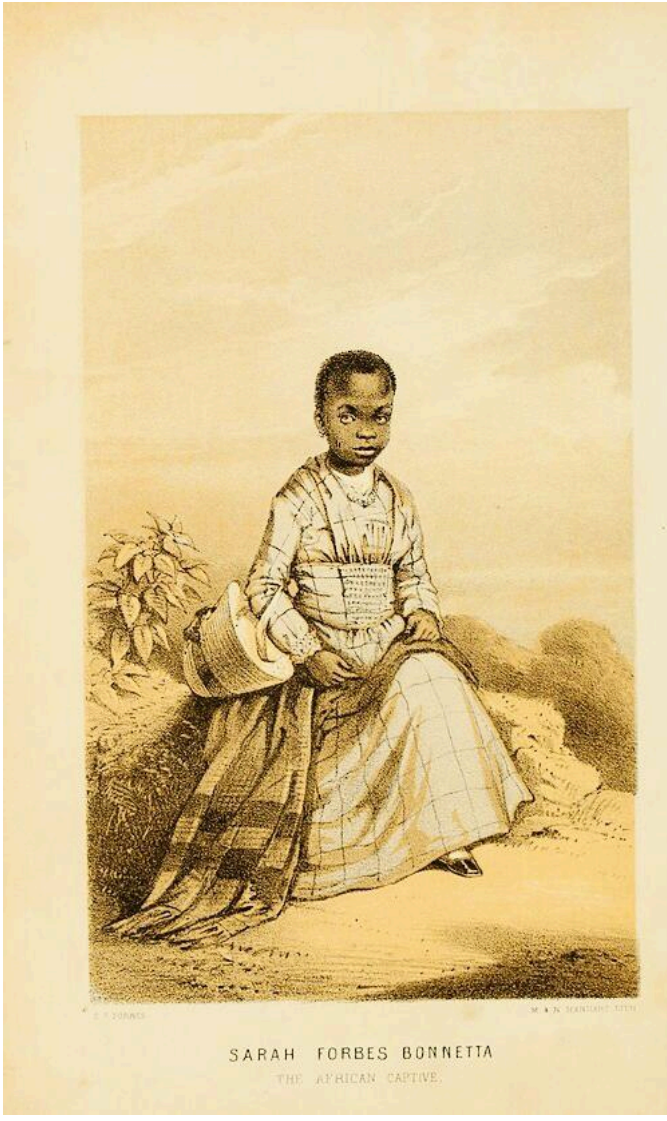
After arriving in Britain, she was raised in a middle-class environment and educated at the Annie Walsh Memorial School in Sierra Leone.

Despite her close relationship with Queen Victoria, which included naming her eldest daughter after the Queen, Bonetta's narrative diminished in historical records after her marriage. She died in 1880 from tuberculosis, and her husband honored her with a monument in Lagos.

Recent years have seen a resurgence of interest in her story, with historians and artists emphasizing the importance of recognizing people of color in Victorian Britain.

Commemorations of her legacy, including a plaque and a portrait, have inspired contemporary artists,

particularly women of color, to celebrate her contributions and explore the complexities of her identity within a colonial context.



Sarah Forbes Bonetta

Sarah Forbes Bonetta

CHAPTER SEVEN

Myth & Folklore

Seventh Child Characteristics

The seventh child, regardless of gender, has an equal chance of being born male or female.

Folklore dating back to the 16th century attributes special psychic abilities to seventh children, particularly those born to a seventh son or daughter, who are often regarded as healers or fortune-tellers.

The belief in extraordinary gifts for a seventh son of a seventh son and the "second sight" of a seventh daughter of a seventh daughter has gained traction, although the concept of magical healing powers is relatively modern.

Documentation on the significance of seventh children was sparse until the 1960s, when the New Age movement began to delve into these beliefs.

However, not all cultures view seventh children positively; some legends, particularly in Romanian folklore, suggest they may drain their mother's life force or even become vampires.

A study by Vaz da Silva highlights the cultural importance of seventh-born children in Iberian folklore, linking them to themes of transformation and heroism found in fairytales. The research emphasizes the symbolic practices associated with these children, often connected to mythical figures like werewolves and dragon slayers, and illustrates how these motifs reflect societal values and beliefs.

Seventh children are characterized by a blend of traits, including a desire for attention while also preferring to remain in the background. Their curiosity can lead to

distractions, but they are capable of deep focus when necessary. They enjoy humor and storytelling, forming quick friendships but valuing deeper connections. Their vibrant energy can be intense, and they often experience a fear of missing out, which drives them to pursue their goals. Decision-making can be difficult for them, but they tend to have no regrets once a choice is made. They often avoid serious discussions, using humor to ease tension and redirecting their thoughts to positive experiences. While they are interested in new sensory experiences, they approach risks cautiously and prioritize evidence and documentation in their opinions, expressing themselves candidly and backing their views with solid proof.

The Seventh Child

&

Mythology

The concept of the Seventh Child is a recurring theme in global mythologies, often associated with unique powers or destinies. Many cultures attribute special abilities, such as healing or prophetic skills, to the seventh child, distinguishing them from their siblings. This belief is rooted in ancient traditions that regard the number seven as spiritually and mystically significant.

Alonna Liabenow's research delves into the symbolic meanings of the numbers three, four, and seven across

various narratives, including fairy tales and folklore. Her findings reveal that these numbers often embody key themes and structures in storytelling, with three representing completeness, four symbolizing stability, and seven signifying spiritual significance and transformation. This study highlights the cultural and psychological implications of these numbers, showcasing their vital role in character development and plot progression.

The notion of the seventh child is closely linked to themes of fate and destiny, suggesting that these individuals may be marked for greatness or face unique challenges. The portrayal of the seventh child varies across cultures, reflecting a rich tapestry of beliefs and values.

The mythology surrounding the seventh child underscores the interplay of numerology, spirituality,

and cultural narratives, illustrating the lasting intrigue of this archetype in human storytelling.

West Africa and Nigeria

The mythology of the seventh child in various African traditions, particularly in West Africa and Nigeria, is characterized by the belief that this child possesses unique spiritual gifts, such as healing abilities and heightened intuition. Seen as a blessing to the family and community, the seventh child is often regarded as a bridge between the physical and spiritual realms, reflecting deep cultural significance.

Chow Ijosé's work, "Child of Deathmother: A Critical Study of the West African Myth of the Spirit-child," examines the spirit-child myth, emphasizing its cultural importance and the roles these figures play in societal beliefs. The study critiques existing literature and offers new insights into how these myths relate to

broader themes of life, death, and cultural identity, contributing significantly to contemporary discussions in cultural studies.

In Nigeria, perceptions of the seventh child can differ among ethnic groups, with some viewing them as destined for greatness or leadership. Associated rituals and ceremonies aim to harness the child's potential and protect them from negative influences, underscoring the importance of lineage and community in these beliefs.

The mythology surrounding the seventh child highlights themes of spirituality, family dynamics, and the connection between the human and supernatural worlds, illustrating the complexities of identity and cultural heritage in West African and Nigerian societies.

Viking Culture

The seventh child in Viking folklore is a figure of significant cultural importance, often believed to possess unique abilities that distinguish them from their siblings.

Depending on the tale, this child can be seen as a bringer of good fortune or a source of misfortune, reflecting the diverse beliefs across different regions.

John Lindow's "Norse Mythology: A Guide to Gods, Heroes, Rituals, and Beliefs" offers an in-depth exploration of Norse mythology, detailing the pantheon of gods such as Odin, Thor, and Freyja. The book highlights their characteristics and stories, as well as the heroic tales that embody the values of Norse culture, showcasing legendary figures and their

adventures. Lindow also addresses the rituals and beliefs that were central to Norse society, illustrating how these practices influenced their worldview and social norms. The interconnectedness of mythology and daily life is a key theme, demonstrating how ancient stories shaped cultural identity.

The mythology of the seventh child encapsulates broader Viking themes, including the tension between fate and free will, and the significance of family lineage.

These narratives often serve as cautionary tales, emphasizing the need to recognize and respect the unique nature of the seventh child, while also reflecting the complexities of familial relationships within Viking folklore.

Latin America

The mythology surrounding the Seventh Child in Latin American folklore emphasizes the unique powers and significance attributed to the seventh child born in a family. This child is often seen as a dual figure, capable of bringing both blessings and curses, with varying interpretations across different cultures.

In some traditions, the seventh child is believed to possess healing abilities or foresight, while in others, they may be viewed as a harbinger of misfortune.

The belief in the seventh child underscores the importance of family lineage and children's roles in cultural narratives, reflecting themes of destiny and the supernatural prevalent in Latin American societies.

Rituals and practices aimed at protecting or celebrating the seventh child illustrate the rich folklore and its influence on community identity.

Gary R. Butler's study, "Discourse, Evidentiality and the Seventh Son Healing Tradition in French-Newfoundland Culture," delves into the intersection of language, culture, and healing within the French-Newfoundland community. It focuses on the Seventh Son tradition, where the seventh son is believed to have special healing powers. Butler highlights the role of storytelling and personal experience in establishing the healer's authority, emphasizing the significance of language in cultural practices and the preservation of folklore.

Additionally, in various Latin American cultures, there is a belief that the seventh son born to a seventh son is destined to become a werewolf, known by different names such as lobizón or lobisomem. To prevent this

fate, the child must be baptized in seven different churches, showcasing the blend of superstition and ritual in these cultural beliefs.

Jewish Tradition

The Seventh Child Mythology in Jewish tradition emphasizes the significance of the seventh child, often associated with themes of destiny, spiritual elevation, and unique community roles.

Daniel Joslyn-Siemiatkoski's study, "The Mother and Seven Sons in Late Antique and Medieval Ashkenazi Judaism," delves into the evolution of a pivotal narrative within Ashkenazi culture, focusing on a mother and her seven sons. This narrative has transformed over time, reflecting shifts in communal identity and values, while reinforcing familial bonds and articulating Jewish resilience against adversity. The interplay between historical context and narrative adaptation highlights the story's relevance in

addressing contemporary Jewish issues, underscoring the role of storytelling in shaping cultural identity and preserving memory.

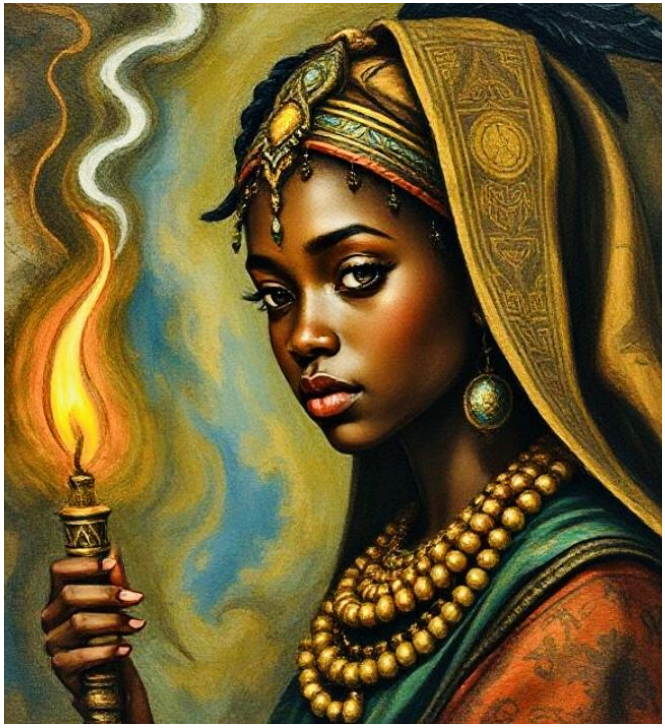
In various narratives, the seventh child is often seen as endowed with special gifts or responsibilities, such as leadership or prophetic abilities, symbolizing hope and potential within Jewish folklore.

The cultural significance of family lineage is also emphasized, with each child contributing uniquely to the family's legacy.

The poignant tale from the book of Maccabees recounts the sacrifice of a mother and her seven sons, who chose death over renouncing their faith under Antiochus IV Epiphanes. This story, elaborated in 2 Maccabees, highlights the theme of loyalty to faith.

Additionally, the phrase “she is better to you than seven sons” celebrates the value of women, while references to seven sons in biblical texts symbolize the

ideal family structure, as seen in the saying, “She who was barren has borne seven” (1 Samuel 2:5).



America

The Seventh Child Mythology in American Folklore reveals the cultural significance attributed to the seventh child, often seen as possessing special abilities or a destined path linked to supernatural powers. This belief underscores a connection to heightened intuition and unique gifts, particularly in the case of the seventh daughter of a seventh daughter, who is thought to inherit extraordinary capabilities like healing and foresight.

In "Seventh Son" by W. Bryan Stout, the narrative explores themes of identity and familial relationships through the protagonist's journey as the seventh son. The story highlights the conflict between personal aspirations and family expectations, emphasizing how

cultural legacy influences individual choices. Key insights include the tension between destiny and free will, showcasing the protagonist's navigation of his unique familial role and societal pressures.

Folklore surrounding the seventh child varies regionally, with some traditions viewing this child as a blessing while others perceive potential misfortune.

The mythology reflects broader themes of family dynamics, societal expectations, and the intricate relationship between fate and personal agency, illustrating how folklore contributes to cultural identity and the complexities of human experience.

Scotland

The Seventh Child Mythology in Scottish folklore highlights the belief that the seventh child in a family possesses unique supernatural abilities.

Specifically, the seventh daughter born to a seventh daughter is thought to have the gift of second sight, granting her prophetic vision. This child embodies a mix of wonder and fear, as her special powers, such as healing and foresight, can lead to both admiration and suspicion from the community.

The significance of birth order is emphasized, particularly regarding the seventh child, which is intertwined with various legends throughout Scotland. In "On the Trail of Scotland's Myths and Legends," Stuart McHardy explores these rich narratives,

providing historical context and insights into their origins. He illustrates how storytelling plays a crucial role in preserving Scotland's cultural heritage, reflecting the values and beliefs of past generations. McHardy notes that the character of Kirk, a seventh son with the gift of second sight, exemplifies the dual nature of such extraordinary abilities, often seen as both a blessing and a curse.

The narratives surrounding the Seventh Child encapsulate broader themes of fate, destiny, and the complexities of human experience, showcasing the interplay between the extraordinary and the ordinary.

This mythology serves as a compelling symbol within Scottish folklore, inviting deeper engagement with the region's mystical past and cultural identity.

Ireland

In Irish folklore, the seventh child, especially if male, is believed to possess special powers and a unique destiny, often associated with healing and good fortune. This belief reflects the community's reverence for numerology and its ties to fate.

However, the mythology also suggests that the seventh child may encounter challenges, such as being perceived as a changeling or facing societal expectations, highlighting the complexities of family and individuality within Irish culture.

Philip Freeman's "Celtic Mythology: Tales of Gods, Goddesses, and Heroes" provides an in-depth exploration of Celtic myths, focusing on various deities and legendary figures. The book emphasizes themes of

heroism, fate, and the relationship between the mortal and divine, while also contextualizing these myths within the values and beliefs of ancient Celtic society. Freeman's engaging storytelling makes the rich world of Celtic mythology accessible to both scholars and general readers, showcasing its cultural significance.

Native American

The Seventh Child in Native American mythology symbolizes a significant spiritual connection between the physical and spiritual realms, emphasizing themes of balance, harmony, and family lineage.

In "Seven Cherokee Myths," G. Keith Parker examines key aspects of Cherokee mythology, including creation, fire, and primordial parents, while addressing the nature of evil and the importance of family and community obligations. The text illustrates universal suffering as a common human experience, reflecting the values and beliefs integral to Cherokee identity.

The seventh child is often regarded as a figure with unique gifts or responsibilities, acting as a mediator or healer within the community. Different tribes may

have varying interpretations and narratives about the seventh child, showcasing their unique cultural values.

This mythology highlights the profound connection between individuals and their cultural heritage, emphasizing the seventh child's role in sustaining spiritual and communal balance.

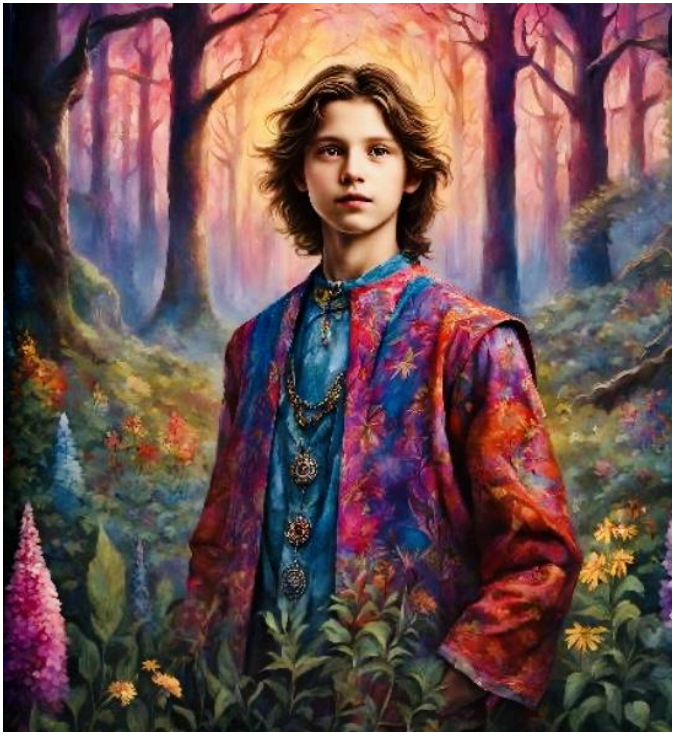
India

The exploration of the seventh child in Indian mythology reveals its cultural significance, where the seventh-born is often attributed with unique qualities or supernatural abilities, eliciting both reverence and fear. This belief system is closely linked to themes of destiny, family lineage, and societal roles, showcasing the intricate dynamics of human relationships and the vital role children play in cultural narratives.

Families may impose special expectations or responsibilities on the seventh child, further influencing family dynamics.

Siegfried A. Schulz's article "Hindu Mythology in Mann's Indian Legend" delves into how Hindu mythology informs Thomas Mann's literary works,

particularly in his depiction of Indian themes. Schulz highlights Mann's integration of mythological elements, which enriches his narratives and deepens their philosophical dimensions. The analysis emphasizes the relationship between cultural context and literary expression, illustrating how Mann's engagement with Hindu mythology addresses broader themes of spirituality and existential inquiry. This examination underscores the significance of myth in understanding human experiences and the importance of cross-cultural influences in literature, affirming the lasting relevance of mythological narratives in shaping individual identities and social structures.



Russia

The mythology of the seventh child in Russian traditions is characterized by a belief in their unique abilities, often seen as possessing special gifts like heightened intuition or a spiritual connection.

Andriy Temchenko's research highlights the significance of the number seven in East Slavic magical practices and rituals, emphasizing its cultural and historical context. His work reveals how seven-based cycles are prevalent in various healing methods and rituals, linking them to broader mythological themes within Slavic traditions. Temchenko's study illustrates the influence of these numerical cycles on both spiritual and practical aspects of East Slavic life,

showcasing the interplay between mythology and everyday practices.

Additionally, there are superstitions surrounding the seventh child, suggesting they can bring both fortune and misfortune to their families.

The cultural significance of the seventh child reflects broader themes in Russian folklore, where the number seven symbolizes completeness and mystical power, highlighting the complexity of familial and spiritual dynamics.

North Africa, Arabia, and Egypt

The mythology surrounding the seventh child in North African, Arabian, and Egyptian traditions is rich and varied, often imbued with cultural significance. In many of these cultures, the seventh child is believed to possess unique powers or attributes, setting them apart from their siblings. This child is often seen as a bearer of good fortune or a special destiny, sometimes linked to spiritual or supernatural abilities.

David Leeming's "Jealous Gods and Chosen People: The Mythology of the Middle East" explores the rich tapestry of myths and religious narratives that shape the cultures of the Middle East. The book delves into

the themes of jealousy and divine selection, examining how these concepts manifest in various mythologies and religious texts. Leeming analyzes the interplay between gods and humans, highlighting the moral and ethical implications of these relationships. He also discusses the historical context of these myths, illustrating their influence on contemporary beliefs and practices. The work provides a comprehensive understanding of how mythology informs identity and spirituality in the region.

In North African traditions, the seventh child may be viewed as a source of blessings for the family, while in Arabian folklore, they might be associated with prophetic gifts or wisdom. Egyptian mythology also reflects this theme, where the seventh child can symbolize a connection to the divine or the afterlife, highlighting the importance of lineage and heritage. Nicolas Wyatt's work explores the concept of divine election as presented in Deuteronomy 32:6b, 8-9,

focusing on the "Seventy Sons of Athirat" and their relation to the nations of the world. The study delves into the mythological background of divine selection, examining how these sons symbolize various nations and their roles in the biblical narrative. Wyatt highlights the theological implications of this election, suggesting that it reflects a broader understanding of God's relationship with humanity. The analysis provides insights into ancient Near Eastern contexts, enriching the interpretation of biblical texts and their significance in shaping national identities. The work emphasizes the interplay between mythology and scripture in understanding divine authority and human governance.

The concept of the seventh child serves as a fascinating lens through which to explore themes of fate, identity, and the interplay between the mundane and the mystical in these cultures.

Mongolia, China, and Asia

The concept of the seventh child is culturally significant in Mongolian, Chinese, and broader Asian traditions, often regarded as possessing unique qualities or supernatural abilities. This child is seen as a link between the human and spiritual realms, embodying connections to ancestral spirits or deities, which can evoke both reverence and superstition.

Edward Theodore Chalmers Werner's "Myths and Legends of China" provides an in-depth exploration of Chinese folklore, emphasizing the cultural and historical significance of myths. The book highlights themes of morality, nature, and the human experience, illustrating how these narratives shape Chinese identity

and values, making it a vital resource for cultural studies.

In Mongolian folklore, the perception of the seventh child can vary, seen as either a source of fortune or misfortune based on birth circumstances and family beliefs. Similarly, in Chinese culture, the number seven carries associations with luck and spiritual significance, influencing how the seventh child is viewed within families and communities.

Patrick Shuk-siu Yu's "A Seventh Child and the Law" examines the intersection of family dynamics and legal frameworks in Hong Kong, focusing on the implications of being a seventh child. The text discusses how societal norms affect legal interpretations and the treatment of individuals, emphasizing the legal system's role in shaping family structures and the challenges faced by those deviating from traditional norms.

Anne Birrell's "Chinese Mythology: An Introduction" offers a comprehensive overview of Chinese myths, exploring their historical context and cultural significance. The book discusses themes such as creation myths and the relationship between mythology and philosophy, highlighting the evolution of oral traditions and their reflection of societal changes.

The mythology surrounding the seventh child underscores deeper themes of family dynamics, societal expectations, and the interplay between material and spiritual worlds, emphasizing the importance of lineage and the unique roles children play within their families and societies.

The Seventh Child and Witchcraft

The survival of multiple children in a family has led to beliefs surrounding supernatural influences, particularly concerning the seventh child of a seventh child. This individual is thought to possess extraordinary abilities, such as communicating with spirits and evading witches, making them prime candidates for ghostly interactions.

Seventh sons are believed to have innate magical talents, with mediumship being a prevalent gift that enables connections with the deceased and other ethereal beings. However, they must be cautious, as dark forces can detect magical activities.

The seventh child of a seventh child is often called a "Luck Child," a title viewed as fortunate, especially in frontier communities. This belief has historical roots dating back to the sixteenth century, linking such children to healing ailments like the "King's Evil." This phenomenon symbolizes abundance, strong family lineage, and increased productivity within families.

Strengths of the Seventh Child

Seventh children are defined by their optimistic perspective, consistently seeking the positive in every situation. This positive outlook enables them to transform challenges into opportunities for growth, although it may also lead to a tendency to avoid fully processing negative emotions.

In their childhood, Seventh children are energetic and adventurous, excelling in imaginative play and fostering creativity among peers. Their adaptability and curiosity drive them to explore a variety of interests, allowing them to quickly learn and absorb new information.

As companions, Seventh children are vibrant and fun, with a knack for recognizing beauty and potential in everyday moments. They find joy in simple pleasures, although their enthusiasm can sometimes be overwhelming for more introverted individuals.

Despite their sociable demeanor, Seventh children appreciate solitude for self-reflection. This time alone helps them become more aware of their emotional shifts during interactions, enhancing their understanding of their own feelings.

The Struggles of the Seventh Child

Seventh children often grapple with feelings of confinement and control, which can disrupt their daily lives and lead to behaviors such as restlessness in class and impulsive actions. They may struggle with tasks they find tedious, like homework, preferring engaging distractions instead. This avoidance of discomfort can result in hidden anxieties that manifest as anger or impulsivity.

Younger Seventh children may flee from challenges, leading to a pattern of abandoning difficult projects rather than developing perseverance. To support their growth, parents should foster a nurturing environment that encourages emotional expression and teaches the

value of boredom, alongside providing opportunities for active play.

In the narrative "Seventh Son" by W. Bryan Stout, themes of identity, heritage, and familial relationships are explored through the protagonist's journey of self-discovery as the seventh son in a traditional lineage. The story highlights the tension between personal desires and familial obligations, emphasizing the impact of cultural legacy on individual choices. It illustrates the balance between destiny and free will, prompting readers to reflect on the significance of their roots and the struggle for autonomy amidst inherited roles.

Seventh children often seek attention and stimulation, leading to immature behaviors when life feels dull, particularly in unhealthy or dysfunctional environments. They may resort to charm or dishonesty

to evade criticism, reflecting their desire to escape feelings of entrapment.

As they mature, healthier Seventh children tend to rely less on attention-seeking behaviors. While they are typically lively and adventurous, they may struggle to form deep, meaningful relationships, often feeling surrounded by fair-weather friends. This can lead to feelings of disconnection, especially on challenging days when they feel pressured to maintain a cheerful facade.

However, their ability to discern genuine friendships enhances their perceptiveness, allowing them to predict others' true intentions.

AUTHOR'S NOTES

Please be aware that the report at hand on Olabisi Ajala's family tree and his descendants is a work in progress.

It will be revised and enhanced with updates and improvements as new information becomes available.

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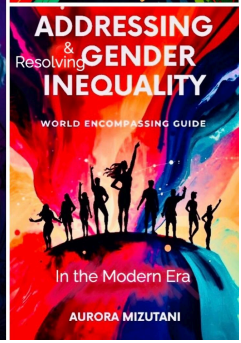

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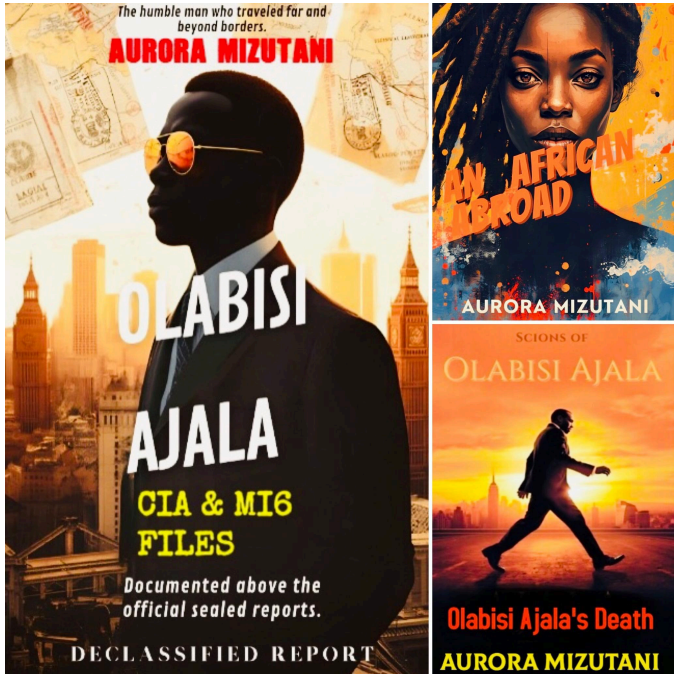

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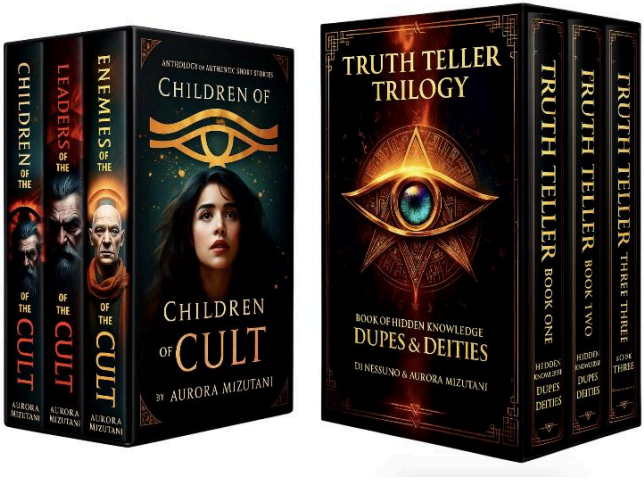

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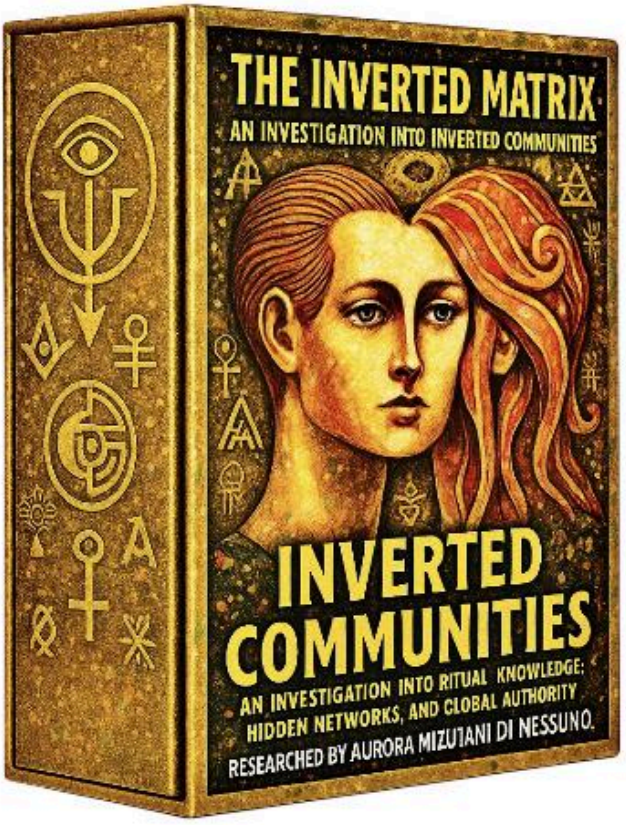
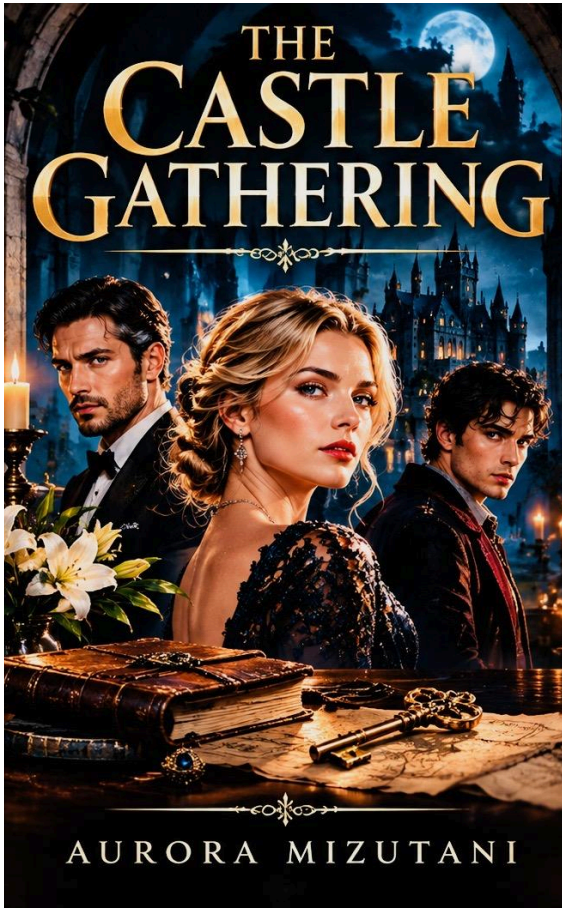
"Truth Teller Trilogy: The Book of Hidden Knowledge"

Book One, Book Two, & Book Three


THE INVERTED MATRIX
AN INVESTIGATION INTO INVERTED COMMUNITIES
INVERTED COMMUNITIES
AN INVESTIGATION INTO RITUAL KNOWLEDGE; HIDDEN NETWORKS, AND GLOBAL AUTHORITY
RESEARCHED BY AURORA MIZUIANI DI NESSUNO.

"The Inverted Matrix"

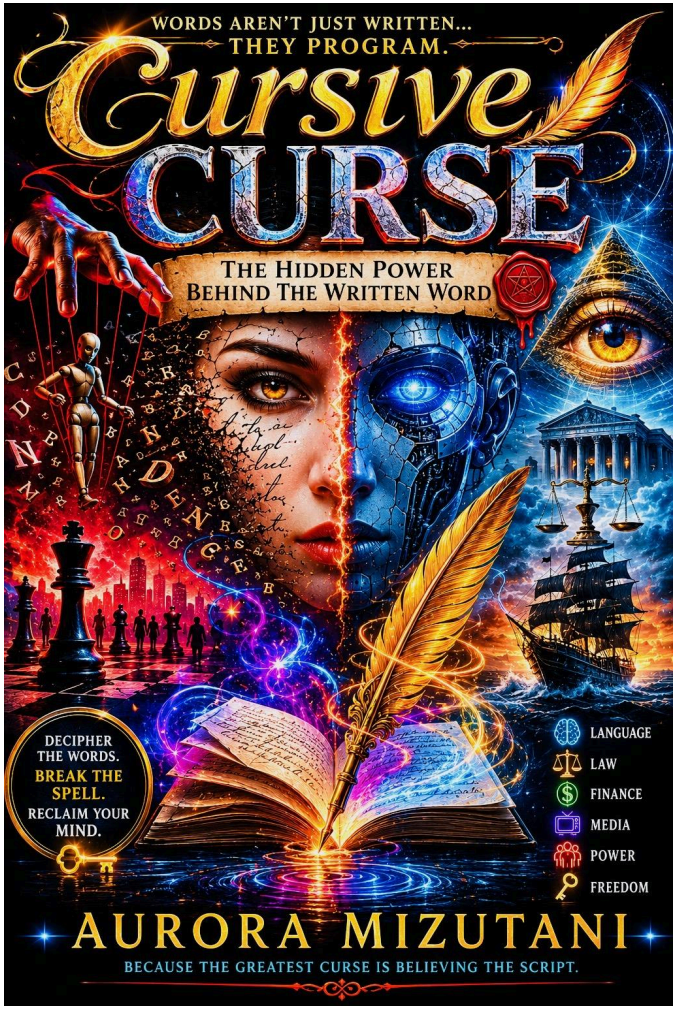
Duology



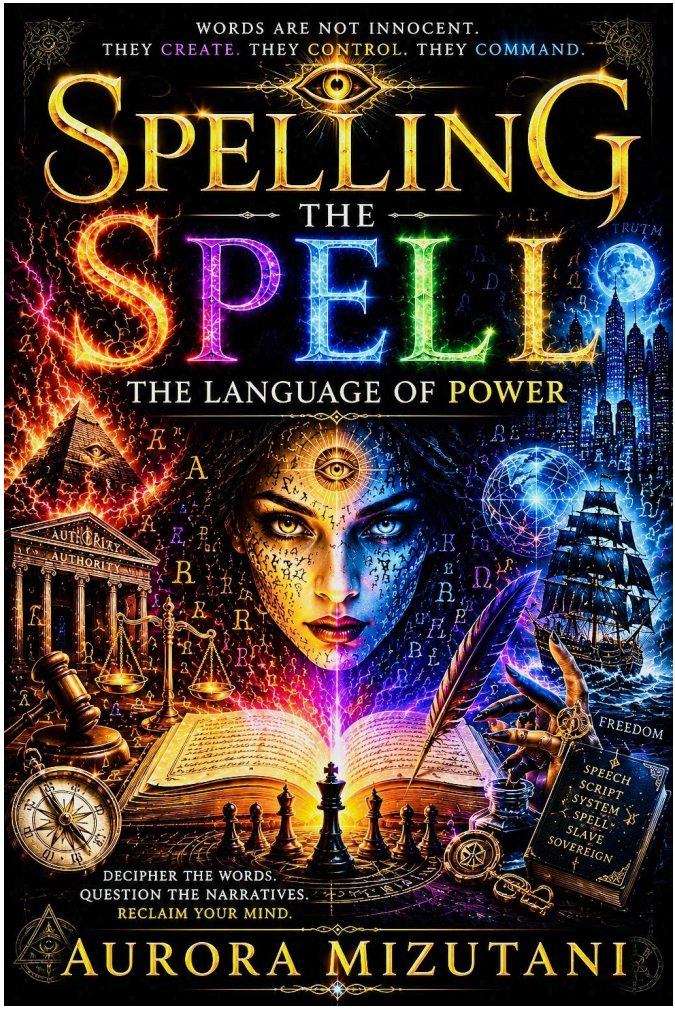
"The Castle Gathering"

"The Seventh Spawned Pentalogy Saga"

Series 1 - 5



"Cursive Curse"



"Spelling the Spell"

"The Seven Space Pirates"

Duology

Author Biography

Independent investigative journalist Aurora Mizutani is the daughter of socialite, journalist, and actor Olabisi Ajala, and founder of Ajala Legacy Forum Publishing House.

An Italian national, Aurora, born Dupelola Osaretin Ajala, has adeptly crafted a multifaceted career as a journalist, entrepreneur, author, and publisher, gaining recognition for her influential works, including a significant republication of her father's book.

She is currently based in Japan with her Japanese husband.